Herald of Gospel Liberty.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

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A SHORT SERMON.

BY MUNSON.

"Thy word is true from the beginning." Psalm 119: 160.

The Bible is a most wonderful book. Like the sun in the heavens, its light is undiminished; like the sea, it has its shoals and its unfathomable depths, its narrow straits and wide oceans.

It seems strange indeed that an intelligent man should question for a moment the authenticity and divine inspiration of the Bible. Because it can not be fully comprehended *now*, is a very poor reason why it should be rejected by any one. It is not simply for one man or for one sect, but for all classes of men to the end of time. It is the book above all others to teach men what to believe, how to live, and what to hope for. It is the only book that can give man an intelligent and unquestionable assurance of immortality.

The Bible has been preserved and handed down to us in spite of all opposition. Its circulation has greatly and almost miraculously increased, and to-day it is being read and its truths believed by more people than ever before. It is the world's great light and unerring guide to the shores of immortality.

The Bible has an enlightening and elevating influence upon the nations of the earth, as the history of Christian nations most clearly proves. A comparison of nations upon our own continent will demonstrate this fact. The United States is by far a younger nation than Mexico. In Mexico but few people have the Bible, and but few can read it. In this country the Bible is freely circulated, and the great mass of the people can read it. This one fact more than any other explains the reason why we, as a nation, are more intelligent, prosperous, and influential than the Republic of Mexico.

Consciousness is the strongest kind of evidence. No man can know pain or pleasure, love or hatred, who has not personally felt the same. The Bible describes these states of mind, and the Christian man's experience answers precisely to the description. If the Bible is not the book of God, how can we account for the similarity of Christian experience for nearly two thousand years, and each experience answering to the description given in the Bible? We read a newspaper or magazine, and lay it aside as not worth a second reading; we study a text-book, and become acquainted with its contents, and lay it aside, and wait for a similar production by a new and more learned author. Not so with the Bible. Men of the greatest learning, of the truest hearts and deepest piety, have made the Bible their book of study during life, and it still remains a treasure of knowledge. It is not a "sealed book," but a deep and comprehensive one for all men. In it is something new to be learned till the angel shall declare that "time is no more." Here are heights to which no man on earth has ever soared, and depths which never have been fathomed. God's word has been explained in part, but an abundance yet remains to be searched out by future generations. "It is new every morning and fresh every evening."

We see a meaning in a text of scripture to-day, and viewing it from another stand-point we get another and perhaps more glorious view of the same text. There is something very mysterious about this well-known fact that leads a thoughtful mind to conclude that the Bible is the word of God in the most exalted sense. The living Christian will cling to the Bible amidst the storms of life as he does to no other book. He trusts in the Christ of the Bible for his salvation, and finds "peace in believing and joy in the Holy Ghost." We are so prone to make mistakes in life—so prone to reach different, and even wrong, conclusions, that we realize the need of a standard by which all human opinions, feelings, and acts may be tested. The Bible is the book that fully meets these wants of man and satisfies the desires of the heart.

The Bible, and that alone, teaches the doctrine of immortality. When the heart-stricken mother lays the dead body of her child in the silent grave, she would have no hope of meeting her loved one again were it not for the teachings of the Bible. From the Word of God she learns to commit the body of her child to the silent tomb in the blessed hope of a resurrection. It is the Bible that bursts the dark cloud, and lets the sunlight of heaven fall upon eyes that weep. Infidel neighbors may be kind to us in life; they may watch over us in sickness, and close our eyes in death; they may even follow us to the grave, weeping; but they can do no more. They can not tell us of a world of light and glory beyond, for the Bible only reveals that world to man. Take the Bible out of the world, and, oh what darkness would envelop the whole people!

It is the Bible that tells us how we may be saved from sin in this world. Talk about the "religion of nature!" What can nature teach us? Ask the rocks and mountains what we must do to be saved, and they give no answer; they are dumb. Ask sun, moon, and stars, and all they can do is to shine on in silence. Ask science, ask philosophy, and no answer comes to satisfy the yearnings of the undying soul. Ask Jesus and his apostles what we must do to be saved, and they all give the same answer—"Believe on the Lord Jesus Christ." Ask Christian men of various opinions with regard to other matters, and they give the same answer with reference to the great question of salvation—"Believe on the Lord Jesus Christ." The value of the Bible to a world of sinners, showing each one that there is a way to be saved, is above all price.

SEARCH THE SCRIPTURES.

BY J. F. ULLERY.

To know the sacred Scriptures is the desire of every child of God. Made conscious of a Savior's love, we yearn to know more of his goodness, mercy, and truth. The life of Christ is so admirable, so free from selfishness, and so full of inspiration that the most careless are incited to study it. Admiration for the worldly hero is quite ardent and general, but the story of sacrifice and self-giving does not lack devoted readers. Many books there are that instruct and please, but none stir the soul and lead it out of self up to God like the Holy Bible.

As we become acquainted with the Bible we become acquainted with Christ. He that knows most of Christ has most thoroughly searched the Word. Jesus is the name that is written upon each page of the divine record. Each text points to him who is mighty to save. "They are they which testify of me." And as Jesus is the theme of the Bible, so he becomes the theme of those who read and obey his gracious word. The Christ is a living power in the soul. The words that he spoke, the spirit he manifested, the life that he lived, are treasures which the Christian does not suffer to be displaced by vain speculations and commandments of men.

A knowledge of the Bible as a book merely can be of but little benefit. A knowledge of the Bible is valuable only as it leads us to know Him whom to know aright is life eternal. The many know *about* Christ; the few *know* him. Many know him in the theological sense, but not as he is revealed in the gospels. Because men talk much about "trinity," "hereditary depravity," and "vicarious atonement," it is no proof that they know the Scriptures. Men may know all that can be known on those subjects, and yet be utterly unacquainted with the word of God.

In the popular churches the above-named dogmas are made tests of ministerial fitness. They are of more importance, possibly, than to know Christ as the Son of God and Savior of men. We read of one who was born blind, to whom the Master restored sight. In reply to numerous questions concerning his benefactor, the restored man could only say, "One thing I know—that, whereas I was blind, now I see." He could tell the story of salvation, but of his knowledge of "trinity," "total depravity," etc., it is scarcely reverent to inquire. We know Christ in the forgiveness of sin; we know these disturbing dogmas because invented and assiduously published by the schools.

The more we study the Bible, the more fully we understand its meaning, the higher we shall prize it, and the greater satisfaction shall we have in it. It must be that they are dissatisfied with the Bible who accept a creed. It must be that the creed is esteemed better and diviner than the Bible, or it would not be accepted. To put the advocates and adherents of the creed on the best possible showing, the creed must be considered safer than the Bible. This plainly shows that the Scriptures of truth, which are able to make the man of God perfect, and thoroughly furnish him unto all good works, are not read and received as they should be. We are told that they take the Bible as the word of God. Yes, the Bible is on their pulpits, but the human creed lies on top! Christ is on their lips, but a party name is in their hearts! A weakened, divided, and disgraced church is the fruit. Verily, the sect churches can not hold themselves guiltless.

The remedy lies in the utter abandonment of all creeds, and a return of the Bible to its place of authority in the church. With the creed will go the spirit of jealousy, of criminal misrepresentation, and proscription. With the Bible will come aggressive and successful warfare against the powers of darkness. Sinners will flock to the Shiloh, while one shall be our Master, even Christ.

Use your own brains rather than those of others.

THE IMMORTAL LIFE.

BY G. D. BLACK.

1. When we leave this world we enter upon spirit life. There is a spirit world—a world more wonderful, more subtle, greater in glory than the visible world: quite as near us, invisible, but not less real because of this. Let us dwell for a moment on this thought. We are born into a world of sense. We are brought in contact with material things and we are conscious of it. We eat and drink and see and feel and hear. We walk and converse with men. We till the earth, build houses, construct machinery, subdue the elements—our days are spent in a continual struggle for existence. Our time is chiefly spent in gathering together a store for our bodily wants. Thus we become so engrossed in the pursuit of material things that the idea is never long enough entertained to root itself in our convictions that there is a world far surpassing this material world in glory and duration; that it is all around us and influencing us; that it is inhabited by our loved and lost ones.

"But," says one, "I do not see, nor hear, nor feel it; therefore I do not believe that it exists."

That it is not an object of our senses is very poor evidence that it is not. God is not an object of our senses, but he exists. Angels are not objects of our senses, but they exist. The most potent forces of nature are not cognizable by our senses. We do not perceive that force which we call gravity, which we know to exist. Our senses disclose to us but little of the wonders of the material world. We do not see into the *essence* of things. If it were not for the power given to sight by the microscope we should be as skeptical regarding the wonders of materiality as we are of the existence of a spiritual world in our midst.

Place one of the most familiar objects under a powerful microscope and you will be surprised in the discovery of the dullness of your sight, and to know that the smallest speck that floats upon the air carries with it wonders of which we are ignorant because of the imperfectness of the organs by which we hold intercourse with the material world. Now, why object to the view that there is all about us a spiritual world, invisible, but as real as the visible world—a world of thought and spiritual activity, because it is not an object of our senses, inasmuch as they are unable to reveal to us the subtleties of the visible, sensible world?

Let us see what we can find in the Scriptures to help us understand this idea.

Take Paul's language to the Corinthians: "While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." "The things which are seen"—*i. e.*, men and their work, the sun and stars, hills and rivers, are such as the natural eye surveys; but "things which are not seen"—*i. e.*, God, his Son, angels, the disembodied spirits, and the eternal beatitudes, are not seen by the outward eye, but are brought to our consciousness through faith and spiritual meditation.

Again, read the account of Jacob at Bethel. When he was fleeing from his brother Esau "he lighted upon a certain place and tarried there all night, because the sun was set; and he took of the stones of the place and he put them for his pillows and lay down in that place to sleep." It was a lonely, out-of-the-way place. He thought he was alone. He saw nothing but the visible external world. The stars were above him and the hills and trees about him—of these he was conscious. But there was the invisible spiritual world as well, though he knew it not. "And he dreamed and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascended and descended on it. And behold the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac." The world unseen and spiritual was around Jacob, but he needed some supernatural help to see it, just as the natural eye needs some extraordinary help to see the invisible things of the visible world.

Now turn to the account of the transfiguration. There is little room for doubt that the three disciples were here favored with an unearthly vision so they could see not only Christ in his glorified state, but also the disembodied ones who hold converse with him. Yes, here were Moses and Elias near the earth, existing, conscious, talking beings, as much individuals as they were in the flesh, but unseen to the unassisted, natural eye.

A glimpse of this world was again given to the shepherds at the time of Christ's birth. "And *suddenly* there was with the angel a multitude of the heavenly host praising God." Does not the apostle say of the angels that they are "ministering spirits sent forth to minister to them that shall be heirs of salvation?"

Perhaps there is a deeper philosophy in the statement of Milton than we sometimes suspect:

> "Millions of spiritual beings walk the earth
> Both when we wake and when we sleep."

We think of heaven as being in some remote part of the universe, but where is the proof of this? This body of flesh which clogs and bears us down to the earth may be the only barrier between us and the Unseen. A new organ of vision, piercing, far-reaching, like that which the disciples had on the mount, might disclose to us a beauty and harmony all around never imagined by the loftiest genius in its most gifted hour.

On this point one thought remains to be considered—our relation and adaptedness to this invisible spirit world.

In the second Corinthian epistle Paul speaks of the duality of our nature: "For this cause we faint not, but though our outward man perish, yet the inward man is renewed day by day." Our nature is compound. It consists of an outward and an inward man. The outward man is perishable; it is related to the present, corporeal world. Our inward nature does not age with the body, but renews its power day by day. The outer man must go back to its original state—salt to salt, lime to lime, iron to iron, etc.—but the inner, thinking, willing, feeling part must go into spirit realm.

I know that we are so intimately and mysteriously connected with matter that when we think of ourselves as existing in conscious being independent of it, doubts and misgivings arise in our minds. There is a widely spread view among the common people that it is highly questionable whether we have souls—whether after all we are more than organized matter, which at death is dissolved, causing the picture to fade, the light to go out, the thought to perish.

This can be accounted for. Men look out more than they look in; they perceive more than they reflect. They become so anxious in the race for wealth and power that they come to associate all of life with banks and bankers, arts and artisans, princely mansions, fine carriages, fast horses, silks, broadcloths, and jewelry. They do not consider very long whether we bear the impress of divinity and eternity. They lose sight of the calm stars and the heavens beyond. The things invisible which are brought to our consciousness through the exercise of the higher, nobler faculties of the human soul, are apprehended by those only who bring these faculties into employment, who, like David, live every day in an atmosphere of spiritual ideas and spiritual life.

What Paul taught over eighteen hundred years ago has come to be the doctrine of the most advanced scientific thinkers. It is asserted boldly that the continuity of our personal identity amid the ceaseless changing of the outer structure (every particle is changed once in twelve months; so say the latest books) can be explained on no other supposition than that there is back of all chemical agents a something which is changeless—an inner man, if you please, which is always so persistently the same that, though the body continually change, we are conscious of the unalterable unity of the "I." It may be that this something—call it what you will, a third something in the universe it may be—is refined and ethereal enough to go into spirit life when the outer man drops off. Does not Paul say, "There is a natural body and there is a spiritual body?"

2 We know of that life that death is not there. No standing by the bedside of friends to watch the last faint glimmerings of life's lamp; no sound of grave-digger's pick, nor low rumbling of hearse wheels; no hollow eye, no pale and shrunken cheek; no consuming lung, no palpitating heart, no hospitals, no medicines, no pain, and no death. No more marches and war's alarms for the soldier; no more tears for the grief-stricken; no more hunger for the poor; no more anxious travail of soul; no more aspiring after the beyond; no more gazing at the far-off sky; no more yearning for the Unseen and All-Good; but now seeing, loving, knowing, enjoying.

Brother men, are we not sometimes transported with the exulting thought that whatever may be before us—disappointment, troublous hours, and death in mean obscurity, or what not—soon we shall go out of these worn-out bodies, to be imprisoned in them no more forever?

As our spirits are pluming themselves for flight—as they are girding themselves for the ascension—they will, conscious of their eternal freedom, shout triumphantly, "Death, where is thy sting? Grave, where is thy victory?" I fancy that this must be the glad shout of every spirit at peace with God, as, quitting earth's environments, it leaps with surprise into life: "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

3. We know that in that life, where we shall be free from all the limitations of sense, the soul's capacities shall be quickened and enlarged. We shall no longer see as through a glass darkly, but face to face. We shall no longer look at only the outward structure of things, but we shall be enabled by the piercing sight of the soul to penetrate into the essence of them. As the soul unembodied "traces by steps each planet's heavenly way," as it mounts from star to star, or sweeps onward through the fathomless deeps of space, what enrapturing scenes lie before it! what vast and varied fields of investigation! what prospects of new and ever-pleasing activities! Think of Paul, rid of the thorn in the flesh, freed from the restrictions of sense and the dominion of materiality, studying with some bright seraph the unsearchable riches of Christ! Think of Milton, no longer blind, but looking out upon the outward universe with a far-reaching vision of soul, revealing to him a beauty and harmony which even his own imperial imagination in its most celestial moments never grasped! Think of the ever increasing opportunities for growth which that life must unfold to the poet, the painter, the sculptor, the chemist, the philosopher, the musician, and the philanthropist!

4. We know that in that life there will be a renewal of earth's friendships and access to the society of the greatest and noblest minds that have ever lived on the earth. We are to take a place among the great cloud of witnesses that blaze near God's throne; to come to an innumerable company of angels, to the general assembly and church of the First Born; to sit down with Abraham, Isaac, and Jacob; to meet with all the great and good spirits that have ever been, and make their researches of the scientist, the bright thought of the seer, the dreams of the poet, will be the source of one of the deepest joys of heaven. The society of that life will be greatly increased in its attractiveness by the renewal of the good associations of this life. Friends long separated by death will meet to part no more. If they loved one another here where so many things concurred to interrupt the free commingling of affections, how much greater must their love be in that state in which no veils hang between hearts, causing a misunderstanding of motives and petty jealousies! What joy does it give us now, and what intense interest does it give to life, to think of that unending and unbroken association which is to know none of the vicissitudes of this life, and which will increase in its enjoyments through the depths of the everlasting ages!

5. But to be brought close to the Father of us all, and to be in intimate companionship with the "Man of sorrow," him who bore the burden of wrecked humanity, will constitute the chief joy of the immortal life.

"I go to my God and to your God, to my Father and to your Father." "If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." "These are they that came out of great tribulation..... they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb who is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes."

Centerburg, Ohio.

The cause of constitutional prohibition is gaining continually in public esteem, although apparently meeting with repulses recently in Kansas, Iowa, West Virginia, Indiana, and some other states. Its advocates are not discouraged, and are gaining in all sections. The very defeats of the measure are victories, as for instance the vote in the West Virginia Senate—ayes 15, noes 11. This was not sufficient to pass the amendment, but it shows where victory will finally perch.

FAITH WORKS BY LOVE.

In his epistle to the Galatians the apostle uses these words: "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." And also, "I say then, walk in the spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye can not do the things that ye would." And also in his epistle to the Romans, "The carnal mind," or, as in the revised version, "The mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be." I select these passages as being as expressive as any I could choose to call attention to some truths taught in the inspired writings, and of which I wish to express my understanding of them, to-wit:

1. That man is a compound, or at least a being antagonistic within himself. The one part or feature of this antagonism the apostle denominates "flesh," the other "spirit." As I understand him, the one is the animal; not the material body merely, it may embrace that, but whatever in man—in all mankind—is lustful; the other the spirit—the image of God—which the infinite Father has bestowed upon all men. That these two, which we certainly are, are "contrary"—antagonistic the one to the other.

2. That when the carnal, or "the mind of the flesh," is quickened in us and brought forth into a living, active life, we are in the condition that our Lord had reference to when he said to Nicodemus, "That which is born of the flesh is flesh." It is a state of desire or longing often of hope, and at times very intense. This state must inevitably bring us into the bondage of sin, although the flesh itself is not at first sinful or in any sense depraved. The brute creation have what is called instinct to control both their desires and actions, so that they rarely, if ever, are subject to destructive excesses, unless their powers are perverted through the domination of man. But man is not controlled by instinct. To him is given a law of righteousness, written both in his own nature and on tables of stone given to Moses; and the intense desire of the mind of the flesh may be to keep this law, as well as to enjoy other gratifications of its powers. This law is given to guide and control us; still by all the powers of "the mind of the flesh," noble and active though they may be, we can not be saved by the law of righteousness, for it, the mind of the flesh, is not subject to the law of God—to what Paul calls "the law of the spirit of life in Christ Jesus—neither indeed can it be. Not, however, because of its depravity, but because of its incapacity. That law is love. It can not love, technically speaking. What of it is called love, even in the Bible, I think the Spirit would have us understand is only intense desire, longing; in reality nothing higher than self-interest. It never can be raised to the dignity of loving God supremely, or its neighbor as itself. No mere animal can do that. Moreover, it can not even keep perfectly the law of righteousness as given by Moses; for its highest motive can be only desire, made intense by fear or hope of reward. And since neither its danger nor its desired blessings can be presented to its anticipation only through the capacity of intelligence, consequently whenever it fails to discern either its danger or its needed good, it breaks the law through its other desires clamoring for gratification. Wretched state! Who will deliver us? How can we be saved? I thank God through Jesus Christ our Lord—for

3. God so loved us that he sent his own Son to quicken our spirits—the image of God in each one of us—so that as many as will receive him, that is, will lay hold on his teaching by faith, may become sons of God—born again, born of God. Now, a quality of being, a capacity of action and enjoyment is vivified and made active, to which all others in comparison are of little worth. True, the others, especially the intellect, are noble, grand; but this is God like. Let me explain. The Scriptures teach us "God is love." Then that in us which is born of God must be love; for saith also the Scripture, "Every one that loveth is born of God." When by the grace of God through Jesus Christ this spirit in us is born into active life, and controls our every power, then we worship our heavenly Father and obey his commands through love, and not through fear or mere hope of reward. We do good unto our fellows, especially to those who need our aid, because we love them, and not because we are seeking a recompense of reward. We cling to Jesus, and follow him, not because unless we do so we can not be saved, but because his life and word is the delight of our hearts—yea, we are joyful in tribulations even, if in them we can see more of Christ and know more of God. In short, the whole life is now inspired by love. Now—

4. Such only can exercise faith—Bible, Christian faith—for faith is love laying hold of, clinging to, and receiving from love—the finite thirsting for and partaking of the Infinite. It is our spirit's call to our God, and the all-loving Father's answer within us. By it and it alone can we receive the Christ of God and enter into the kingdom of heaven; or, in other words, become one of its subjects By it, and not by any dogmatic faith, stated and explained to us, can we know God, or Jesus Christ whom he hath sent. And by it we may be assured of things past and of things to come, which can not be made manifest to our senses or be ascertained by our reason. What it reveals to any man, that let him receive, without let or hindrance from others; and what it does not reveal to him, let no man or body of men attempt to enforce upon him. It is the private highway of each soul to his God and God to that soul, and let none others assume authority therein. Not only is the righteousness of the law but all God's former works to usward are fulfilled; that is, the design or intent he had in giving them is now completed in all such, for now they are children born to him as well as created in his image. Many instructive inferences might be drawn, but I forbear.

GEO. H. HEBBARD.

SUNDAY-SCHOOLS AND THEIR WORK.

The Sunday-school is now an established institution, and the church would not be willing to give it up. It has proved itself an institution of great usefulness. It is so old, and has received the thought and experience of so many wise and good Christian workers, that every one interested ought to have a tolerably clear idea of its work and how to do it. Still the school is not too old to learn or its teachers too wise to improve. We need to exchange thoughts upon this subject often and be always learning.

What is the real aim of the school? is a proper question for our consideration and discussion. What do we aim to do? What is that class of boys in the school for? What is the object of that teacher? What does she propose to do for those boys? She ought to have a definite object, a real work in mind, and that a worthy one for the day and place.

It certainly should have a higher aim than to amuse the children and keep them from annoying their parents for an hour. This could be done easier and better out of the school than in it. It is not simply to teach, instruct, or to give intellectual improvement or to improve the manners of the scholars. This can be done in the public school and in the home quite as well as in the Sunday-school. The instruction is to be of a definite kind; for a particular object. The teachers may not teach something, anything, everything, but something definite.

It is not a society whose object is chiefly moral reform in the narrow sense of the word. It is not mainly temperance, or anti-tobacco, or anti-profanity, it is all of these and very much more. The real and true object of the Sunday-school is to lead the scholars to believe that the Bible is the word of God; that it is true; that Jesus Christ is the Son of God and the Savior of sinners, and to lead them to accept him as their Savior. The scholars are to be saved from sin, to become Christians; and also so taught that they may become established in habits of Christian life. They are to be led on into intelligent views of Christian life and Bible truth. Nothing short of this can satisfy earnest Christian workers. It should be the constant aim of the superintendent, every teacher, and every Christian in the school to have all who are not Christians converted to Christ. But then the work is not done. All are to grow up to perfect manhood in Christ. It is not enough to become a Christian; all must be established in Christian principles and work. Here the teacher has a noble field of work for Jesus.

This will of course include all moral reform. Every teacher should, therefore, give as much attention to the habits of the scholars as circumstances will allow. It will also include much intellectual work. The Bible is a great book. To teach it well it must be studied much and with great care, and with the help of the Holy Spirit. Whoever is to be thoroughly established in Christian graces, or unto every good work, must live upon God's word.

Bible truth faithfully and simply taught serves both purposes—it leads to Christ and builds up in Christ. This is not only Christian but it is the finest intellectual culture. There is no book in the world that will afford such intellectual culture as the Bible when thoroughly studied and carefully lived. It is history, poetry, law, and prophecy; and its style is in many places both very strong and beautiful. It encourages strength of character, resoluteness, and loftiness of purpose and positiveness of thought. Whoever would carefully teach this book must prayerfully study it.

How can we improve our Sunday-schools? is another question that deserves thought.

Every school should have teachers' meetings. These should be attended by the pastor, the superintendent, and all the teachers. It should be a meeting of consultation. The work of the school is to be brought up for discussion and plans to be considered. Also, the lesson should be studied together in this meeting before it goes into the school. It may be sometimes inconvenient for all to meet, but it is of great importance and should be done though it cost much self sacrifice.

The pastor, superintendent, and teachers should have a perfect understanding with each other, and there should be harmony. The superintendent should know what his teachers are teaching. The school is doing the same work that the pulpit is doing, only in a different way. There should, therefore, be a good understanding and harmony. Work together. Not only should there be harmony but all should continue steadfastly in the apostle's doctrine and in fellowship.

There should be good maps in the school-room. These greatly assist in interesting the scholars in understanding and fixing the facts of the lesson in the memory and gives broader and more intelligent ideas of the Bible as a whole. It is not good economy to save the expense and go without the instruction and inspiration they give.

There should be an effort to get all the parents as well as children in the parish into the school. There is inspiration in numbers. It is easier to keep the young men if the parents are there. Parents can do much to help the school and the church by their presence if they can do no more. Beside, all the older persons need the study of the lesson. It may help them all the week to be studying the lesson. It helps to keep up an interest in Bible study. There are also in the most of the parishes more or less children who do not go to church or Sunday-school who ought, if possible, to be gathered in. All this is work, and sometimes requires a good deal of patience, prayer, and grace; but it is important work. Remember the words of the Master, "Go out and compel them to come in." If we do not always succeed we shall sometimes. The whole world is the field, the Master has bidden us go and work, and we can not be justified if we do not obey. Work, work.

Another duty is—every teacher should be willing to make such an outlay for lesson helps as are necessary for the thorough understanding of the lesson. A teacher is not prepared to do good work for Christ who comes to the class with the lesson not half learned. What will Jesus think of us if we do not put our best efforts into his work? Has he not done enough for us? If the teacher is willing to work but is not able to furnish lesson helps, then they should be furnished out of the treasury of the school. Let there be much work, much prayer, faith, zeal, courage, and enterprise.

C. P. SMITH.

Wolfboro, N. H., Feb. 13, 1883.

The Irish murder trial has been carried on at Dublin during the past week. Nine of the prisoners are charged with direct complicity in the murders of Lord Frederick Cavendish and Mr. Burke. The distress continues throughout the West and North. One man is known to have died of starvation in County Galway, and it is suspected that many such deaths have occurred. A crowd of hungry people collected recently in front of the residence of the Bishop of Clonfert, but they were informed that every available shilling had already been distributed. At Kinsale destitute fishermen have been admitted to the workhouse. Archbishop Coke confirms the report of the widespread and fearful distress prevailing in the counties of Mayo, Donegal, Clare, and Sligo. The Lord Mayor of London has been requested by a deputation to open a fund for the relief of the sufferers. In consequence of the distress, the agrarian outrages in Ireland during the month of January amounted to ninety.

FAITH SAVES.

In a former article I endeavored to show that Bible, Christian faith was exercised by the spirit,—the image of God in man,—and not by what Jesus our Lord and the Apostle Paul call the flesh—the animal or lustful which is in us all. I hoped to help some to see that such faith was love in us quickened into living activity, laying hold of, clinging to, and receiving from God the infinite love. I wish in this communication to present the same glorious, soul-inspiring truth by a somewhat different line of thought.

Man is so constituted and situated that whatever he needs after becoming a living existence capable of activity he himself must seek after, receive, and use for himself. All that he is—even all of his capabilities, when quickened into life—feel their necessities. He hungers and thirsts—feels such needs as only air and light, associations and varied knowledge, etc., can be supplied; he also feels that supplies are somewhere, and within his reach; and having these sensations, he puts forth efforts as for life to secure and enjoy what he needs. Now, this sense of want, of supply somewhere within reach, of self-effort put into a lively exertion to secure the needed good, is faith; for all these are necessary to constitute an "assurance of things hoped for." (See Heb. 11: 1, revised version.) And all these are necessary for salvation; for surely man has needs that must be supplied, or he must perish. And experience and observation, in harmony with our inner consciousness, teach us that if he senses not his wants, or despairs either of there being a supply, or of his ability to receive or use it—in other words, if faith in him is asleep or dead, he will surely perish, for then his necessities will not be secured by him. Therefore, although God is the author and source of all existence, and of all good that every living being needs, and consequently without him none can be saved; and although he sent his Son, having given unto him all power to create and make alive and to supply, so that "there is none other name under heaven given among men whereby we must be saved," so, also, we can not receive only by faith as defined above. Hence man can not be saved without faith. Having comprehended that much, let us now proceed.

Each particular power in man can receive and use for his good only according to its capability. The eye can receive and use light so as to bless the entire man, but it can not distinguish sounds, or receive and digest the needful food. The heart and lungs are both of absolute importance and use, but neither can perform the functions of the other. Each organ must receive and use according to its author's design in creating it, and the capabilty with which he endowed it, or the whole body must suffer; it can not be saved.

Now then the spirit or image of God in man is in him for a purpose. It has what we may speak of as a functional work to perform what no other power nor all other powers combined in him can do. Its work, like itself, is the noblest, the most glorious of the most supreme importance of all. It is the one thing needful—the one thing that so many lack. Its great functional work, when made alive by Jesus, is to receive and enjoy God as Father, the infinite, all-loving Father, and Jesus as the Christ, the dear, tender, but mighty and perfected elder brother whom God has given to be our Lord and Master, our leader and teacher, our all sufficient Savior, and to receive so largely from both the Father and the Son that we shall love our neighbor as ourselves and do only good even to our enemies. This is its great divine work. It is what I call love laying hold of, clinging to, and receiving from love. Without it we can not be saved, for without it our nature and being can not be supplied; we can not comprehend the dignity and worth of our own being or of the power in effectiveness of our lives either for good or evil. Without it we can have no just conceptions of God or Christ, of the teachings and life of Jesus, of his sufferings and death, and of the mission of his church upon the earth. Without it we can not be assured even that there is a God, a Christ, or that there is a future life.

Dogmatic systems of theology, however stated and explained and presented to our intelligence, can never do these things for us. They are only the workings out, as best it can, of what Paul and Jesus call the flesh. To believe in them will no more save us than the sands of Sahara will quench the raging thirst. A person or the whole world might fully believe them and not exercise a single element of Bible, Christian faith. And most of what is called religion in the churches is like their theology, the worship of the flesh and not the Spirit, believing and serving through fear or hope of reward and not through love. And, strange to say, many, very many such, think they are the light of the world, the salt of the earth.

Our God has long winked at this gross ignorance, but has now many strong and earnest ones calling upon the churches and the ministry to repent—to no longer teach that dogmatism has a saving power, but that faith which works by love has, for it purifies the heart.

GEO. H. HEBBARD.

"IS IT I?"

When Jesus said to the twelve at the passover supper, "One of you which eateth with me shall betray me," it is recorded that "they began to be sorrowful," and inquired, "one by one, Is it I? Is it I?" Thus we instinctively inquired of ourself on reading, with peculiar interest, the editor's analysis of "The Christian People" in the HERALD, issue of February 1st. He finds five distinctive classes in the make-up of the body—the "indifferent," who manifest little or no interest aside from their personal concerns; the "sentimental," who could find their church home in a creed church quite as agreeable to their spirit as the one they now occupy; the "man of the Bible," who knows without a doubt just what the Bible says and means, and who has no patience or charity to spend on those who "will not" thus read it; the "orthodox," who, either from a spirit of affinity or love of popular favor, "have their trunks packed for some sectarian camp;" and last, but "comprising the great body of our people," is the class which may be denominated the true, consistent, and faithful. These are not simply *among*, but *of* us; and were they questioned as to why, the answer would be, "We can not do otherwise."

A better showing, perhaps, could not be made from a similar analysis of any other body of Protestant Christians. All have discordant, conflicting elements in them. All hold those in their communion who weaken rather than strengthen the body. But I can more readily conceive of such abnormal members in the ranks of the populous and popular creed churches than in our own. No man ever became an Abolitionist, previous to our late war, who did not fully believe in the mission of that party,—the eternal justice of its cause,—and who was not willing to bear reproach, "endure hardness," and toil for its success. Such, it seems to me, should be the spirit of devotion and self-sacrifice characteristic of the ministers of the Christian Church. They have a mission not unlike, and certainly not inferior to, that of the advocates of the "inalienable rights" of the black man on American soil. Such, in fact, *were* the ministers of our church for more than half a century after its organization. They were "pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed." "A peculiar people, a royal priesthood" were they, coming out from the bondage of human creeds, and planting themselves upon the Bible only as a sufficient rule for the belief and practice of the church of Jesus Christ, while divine love served to hold them in brotherhood and in fidelity to their common interests.

We confess to a singular admiration from our childhood for the zeal of these self denying, Godly men, and for the cause they so faithfully served under embarrassing and disadvantageous circumstances. They were "indifferent" about nothing but the abuse they received for their fidelity to conscience and to God. They were "men of the Bible" in a most important and emphatic sense; but they did not presume to read it with infallibility, nor did they insist on uniformity of opinion as to what it taught. The Bible was each man's book, to be read and interpreted for himself, and not for an other. "By their fruits," and not by their doctrinal beliefs—by the heart, and not by the head, were they known to each other as brethren. A common origin, a common experience, a common hope and destiny were theirs and ours. We enter upon their work under changed circumstances, with a momentum given to it by their faithful service. This should inspire greater zeal in us. The cause for which they toiled, enduring "hardness as good soldiers of Jesus Christ," was a worthy one,—worthy of them and us,—too worthy to be indifferently served by any of their successors. Unpopular in their day, it has come to be the *central point* toward which the leading minds of all the sects are looking as the only possible common ground for the communion and fellowship of Christians on earth.

With the growing intelligence of the age, the increasing spirit of Christian charity and liberality, creeds can not keep pace. Intelligent men will read the Bible for themselves, interpret for themselves, and practice its requirement by the law of their own conscience; and intelligent Christian men will allow others the rights which they claim for themselves. To the "Christians" the time has certainly come when they can well afford to be faithful and wait. Meanwhile, if any find just cause for turning back, let them go to join the coming hosts.

S. S. NEWHOUSE.

NIAGARA'S ICE BRIDGE.

As a work of art the Ice Palace at Montreal is a beautiful creation of man's skill and workmanship, but when placed in contrast with the creations of the frost king at Niagara the palace sinks in the estimation of the visitor. We there behold evidence of almighty power. Often as I have gazed at photographs of winter scenes around the great cataract I have wished that I might behold its beauty and grandeur, but never enjoyed that privilege till Saturday, February 10th. The point first selected to view the ice bridge was from the foot of the inclined railway on the American side. The little hill near the fall was buried in solid ice sixty feet deep made by the spray. The appearance on the surface at that point was perfectly white and smooth, but a short distance further down that swift-running river the ice was extremely rough and irregular, with here and there a seam or opening from twenty to thirty feet deep and about a foot in width. The average depth of the ice on the river is about forty feet. I walked over to the middle and then returned, using for safety in crossing a pair of creepers attached to the heels of my boots. Ascending by the railway I went west to the breastwork of Prospect Park. That too was coated with congealed spray, but it affords a grand view of the ice wall which the frost has constructed in front of the cataract. The sight is most attractive. A ride in a sleigh around Goat Island completed my afternoon's sight-seeing at the falls. There are many trees on the island, and all of them bent towards the earth under the weight of clear ice crystals.

The trip was most enjoyable, with here and there a pause to gaze at Horse-shoe Falls and the rapids. One channel was frozen up solid; probably the current at that point is not very strong or the volume of water large. The ice bridge is more than a mile in length before it reaches the open river which, all the way to and through the whirlpool rapids, is rushed with tremendous force and power.

Niagara in winter is well worth a visit at this time. It is said the natural scenery was never more beautiful than it is to-day.

J. E. BRUSH.

BE CAREFUL OF YOUR WORDS.

If you have an enemy, be very careful that the words you write or the sharp things you say do not glance off as you hurl them and injure your friends more than they do the enemy. Remember, "A soft answer turneth away wrath," and that kindness will most successfully dispatch an enemy. If you do not like an editor, or a college president, or the secretary of some important department, or your pastor, be very careful that you do not manifest an unchristian spirit, and thus injure the cause which you profess to love. We can not all have our choice of leaders, but we can all do something to encourage the work and help it on. It is our duty to do this, and only as we do this have we any right to hope for success. "In understanding be ye men"—not children, but men; men in Christ Jesus; men with charity which "suffereth long and is kind." "Let your speech be always with grace." Col. 4: 6.

ALBERT GODLEY.

The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard-table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day.—*Franklin.*

DONATIONS.

Wednesday evening, January 10th, the Christian Church and friends of Charleston Four-Corners, New York, made their annual donation for their pastor of $180. There was plenty of the palatable to satisfy about three hundred persons, who ate at the well-spread table that our good ladies of Charleston always have right. So all went home as though they were glad that once more they had cheered the hearts of pastor and wife.

Again on Wednesday evening, January 24th, though the evening was cold, stormy, and unpleasant, yet about two hundred of our friends met in their annual donation visit, in the Christian Church and basement at Carlisle village, where tables were nicely spread with sufficient to satisfy all. We received $100.

These were indeed pleasant donations, for which we express our gratitude to God and sincere thanks to the dear friends of our charge.

JAMES AND MARY E. WRIGHT.

Charleston Four-Corners, N. Y., Feb. 22d.

We wish to acknowledge through the good old HERALD a donation by the members of the church and friends of Williamsport of a suit of clothes costing $42, besides cash and other valuable articles amounting to $55. Such solid tokens of appreciation always make the heart of a pastor pulsate with joy. May God bless the donors and make their pastor more efficient. I wish also to say they have built a beautiful parsonage for their pastor and family.

S. T. AND S. A. MORRIS.

Williamsport, Ohio, Feb. 18th.

THE FIELD.

MAINE.

Palmyra.—Rev. Frank L. Drew preached to the Christian Church in Palmyra last Sabbath (February 18th). Bro. Drew closes his labors at Newport and Stetson the first of April next, where he has labored with good satisfaction for two years. He has a call to Lisle, Broome County, N. Y., where he will supply a church a few months prior to attending school. He will leave many warm friends. We wish him success.....Rev. John Clark, of Parkman, is quite feeble. He has been out but very little this winter. The text of his last sermon at the meeting-house was, "I am ready to be offered." Prayer-meetings have been held at his dwelling-house. Sinners have been converted and backsliders reclaimed in these prayer-meetings. God bless these aged pilgrims, Brother and Sister Clark.—C. M. JEWETT, February 22d.

NEW YORK.

Sanfordville.—If any churches desiring to employ pastors see proper to correspond with me, I can give them the name and address of ministers whose services may be secured, among whom are some of our able preachers and good pastors.—J. G. BISHOP, Pres't N. Y. S. C. Association, Feb. 21st.

Burnt Hills.—The Christian Church at this place is having a refreshing season of the Lord. Meetings have been in progress for three weeks. The power of the Spirit has accompanied the word spoken. Sixteen have asked for prayers. Some have broken the bonds of sin and have come out into the light and liberty of the gospel of the Son of God. The interest is still good. Brethren, pray that the work may still go on until scores may come to the light. The principal workers as ministers of God are Bros. Howard, our pastor, and A. A. Morton, from the Biblical School. They faithfully present the word.—I. KIPP.

West Day.—WHEREAS, Rev. J. Austin Mace, after careful deliberation, has tendered his resignation as pastor of the Christian Church and society of West Day, New York, to take effect April 1, 1883; and while severing with reluctance the connection which he has held with honor to himself and the cause which he has represented in this place for the past four years; therefore,

Resolved, That we accept his resignation in the hope that it may profit him; and we feel a pleasure in expressing our esteem for him as an earnest, faithful minister of the gospel; and we will ever pray that his labors may be crowned with success wherever Providence may cast his lot.

Done by and in behalf of the church and society of West Day, New York, this 17th day of February, 1883.—E. H. EMERSON, Church Clerk.

West Laurens.—We regret to learn that Bro. G. A. Beebe has resigned the pastorate of the Laurens and West Laurens Christian churches. Bro. Beebe has been with us as pastor of these two churches for the past five years I believe, and in that time has made many warm, personal friends, and his quiet, straightforward, and exceptionally Christian character, as well as by his clear, forcible, and fearless setting forth of the gospel truths, has proved himself one in whom we as a denomination have cause to rejoice, especially in these days when there are so many instances wherein preaching and practicing do not go hand in hand. We have not yet learned Bro. Beebe's destination for the coming year; do not know as he has yet decided. We learn that he has several calls, among them one from Michigan. He certainly has our warmest wishes for his success and a pleasant situation, but we should regret exceedingly if he should find it his duty to go as far as that from us. We would much prefer that he should settle near by where we could hope to occasionally meet with himself and family; for all through his ministry here his efforts have been ably seconded by the very efficient aid given by his excellent wife, and our warmest thanks are due her for her ever-ready help in all times of need. Whatever church shall secure the services of Bro. Beebe is to be congratulated. May God go with him.—A FRIEND, Feb. 21, 1883.

PENNSYLVANIA.

Fairview.—During the month of February Elder H. C. Wilber labored two weeks and a half with one of the churches of our charge in the western part of Erie County, and had some success. He has labored earnestly ever since he has been employed by the Erie Conference, and has no doubt accomplished as much as any one would in the same length of time. But his time will expire about the first of April, and as money on hand will run short, collections should be taken up immediately throughout the conference so that he can be paid at once. —P. ZEIGLER.

OHIO.

Rev. J. C. Waymire reports good meetings at Laura and West Grove—three additions at the former and six at the latter. He was assisted by Rev. Joseph Campbell at West Grove, and Rev. William Terrell at Laura.

Oran.—We are having a glorious revival here. Our pastor, Bro. M. Jones, of Covington, commenced a meeting here last Saturday evening, and to the present time twenty-two precious souls have been added to our number. "Praise God, from whom all blessings flow."—N. W. PENROD, Feb. 16th.

Eaton.—We are in the midst of a glorious work. Thirty additions. Thirteen came forward yesterday. Fully two hundred of an evening have been turned away from our church, unable to secure entrance. There are two other protracted meetings in town (M. E. and Disciple), but the center of interest seems to be in the Christian Church. Bro. Jackson is a power in the work. Pray for us.—W. H. OAR, Feb. 23d.

Hamersville.—I have just closed a two weeks' meeting with my charge at Oak Grove, Adams County. We had one accession and a glorious, good meeting. We found the church at this place, like many others, somewhat on the background because of disappointment in getting a pastor; but, thank God, we feel that we have taken advanced ground. The Oak Grove Church is worthy of commendation. They pay all they are able to pay their pastor, and they do it with a cheerful good-will. Bro. A. L. Jones was with us the last week and preached three sermons to good acceptance. He is a young man of great promise. Bro. R. H. McDaniel preached one sermon to good acceptance. Brethren, pray for us at Oak Grove; pray God to keep us humble.—W. W. BAGBY, Feb. 12th.

INDIANA.

Union Cemetery.—The good people of this vicinity have erected and paid for the best brick country church in the county. It is really an honor to them, as they have attended to the whole work so harmoniously and, as we trust, to the glory of God—which should prompt all our work. The church and equipments cost nearly $3,500. The house was to have been dedicated February 4th, but owing to inclement weather the services were postponed until the first Sabbath in April. A few days' meetings were held, however, resulting in six additions. The writer assisted the pastor, Bro. C. L. Jackson, during the last few days of the meeting, and found the church a most desirable one to labor with. The day meetings were spiritual and profitable, all were blessed who attended, and the people did not forget to pray for the preacher as he plead with sinners at night. In this vicinity nearly all the people are professors of religion, and the great majority are members of the Union Cemetery Christian Church. These are a people who love their pastor dearly and who are ready to hold up his hands. A church has much to do in making their pastor a good one, but Bro. Jackson of himself is much more than an ordinary young man, talented and devoted. It was a pleasure to labor with him. The good friends remembered the writer with $18 43, for which they have his thanks.—A. GODLEY.

ILLINOIS.

Danville.—Rev. R. Harris is engaged in a protracted meeting at Milmine with quite a good interest prevailing. He has just closed a meeting at Prairie Hope, where he was assisted by Bro. Jackson. There was a grand revival at Prairie Hope, and seventeen accessions.....Elder J. R. Harris, of Sidney, has just closed a meeting of interest at Park Schoolhouse, near Sidney. Other brethren have been engaged in meetings at different points, the items of which they have not sent in yet. Brethren, do not wait two or three weeks before sending in your items, or neglect it entirely.—J. A. CLAPP, Feb. 16th.

MICHIGAN.

Lexington.—The new Hymnal takes well here. The Worth and Lexington Church have ordered two dozen. The church is still alive, and our pastor, Rev. S. Prosser, is exerting a good influence.—HIRAM HAYWARD, ex Pastor, Feb. 16th.

Marshall.—Bro. C. I. Deyo has accepted the chaplaincy of the state House of Correction at Ionia, and will enter upon his duties at once.....The thirty third anniversary of the Christian Church at Marshall will occur March 2d. As the regular fellowship meeting will be on March 3d, we purpose to make that take the place of an anniversary celebration. All absent members are desired to report as well as all former pastors now living.—D. E. MILLARD, Feb. 18th.

Marshall.—I like very much the article of Bro. Weston, in the HERALD of February 22d, entitled, "Which Would be Better?" Doctrinal theorizing may answer very well as a mental exercise, but is of little practical value in the work of salvation.....On Wednesday evening, February 21st, between seventy and eighty of our friends in Marshall and vicinity met at the writer's house for a donation visit. We have had larger numbers at similar gatherings in former years, but never enjoyed a pleasanter occasion. The greeting was cordial and substantial. All seemed happy. The amount received was good—nearly $60—but the general good feeling and lively interest evinced was better than "silver or gold." Father Church and Rev. L. Allen were among the guests, and lent encouragement by their presence. Our church interests in all respects are much better than they were one year ago.—D. E. MILLARD, Feb. 26d.

IOWA.

Polk City.—I am preaching only occasionally, mostly at funerals, where I live, in Polk City. Scarlet fever has taken off a goodly number of the youth.....I think the Christian cause in this state is at low tide. Six or eight of our best ministers are buried in business in Des Moines.....I like the HERALD better and better. Grand improvements are going on with us as a people, having the standard creed and the standard name.....Where are the minutes of the Southwestern Iowa Conference?.....Why is the word "Reverend" given to the ministry east of the Mississippi River and not west of it? "Are ye not all one?"—A. D. KELLISON, Feb. 16th.

Marshalltown.—Be it remembered that Sister C. H. Anderson, of Lake City, during the session of the Iowa State Christian Conference in September, made application to the executive committee of the Central Conference for membership in said conference, and also requested ordination. The executive committee, after examination, granted her request both in regard to membership and ordination, and she was regularly set apart to the work of the ministry at Le Grand, Iowa, September 30, 1882, in the following order: Voluntary by the choir; reading the Scriptures by Elder Webb; prayer by Elder Fordyce; singing by the choir; sermon by Elder Webb; singing by the choir; ordaining prayer by Elder Bowdish; charge by Elder Bradfield, hand of fellowship by Elder Fordyce; singing by the choir; benediction by the candidate.—S. B. BOWDISH, Sec'y pro tem.; J. H. DARNER, Sec'y of Con.

This ought to have been published in connection with the minutes of the Central Conference, but was overlooked until my attention was called to it a few days ago by Bro. Webb.—J. H. D.

NEBRASKA.

Wymore.—One year ago last November I left my old home, in Seward County, and moved to St. Clair County, in south-west Missouri. I did not find it the Eldorado that I expected to find. The temperature of that climate is too low for me, after living in a higher one. So last summer I moved back to Nebraska and bought a small piece of land near Wymore, Gage County. After building and preparing for winter I commenced to look around for work in the Master's vineyard. In my search I found many doors opened and many eager ears to hear the truth as it is in Christ Jesus. Here, as in most all other new places, we have sectarianism to contend with; but truth is mighty and will prevail. So it has proved here. In the last two months I have organized two churches by that new name the Lord said he would give his people; the first one with fifteen, all heads of families but three, and more to follow; the other with eight, all heads of families, and more there to follow. These are the first churches of our name organized in south eastern Nebraska. This is the Lord's doing. We want more laborers in south-eastern Nebraska. This is as good a country as there is in the West, and we have just as good inducements to offer those who will come to Nebraska as any other state in the West. Our soil is first-class, our water the purest, climate as healthy as any state in the West, and our educational department stands second to none. The religious enterprise of the different denominations is fully developed in south-eastern Nebraska, but we are lacking for want of more ministerial help. Brethren of the East that are looking to the West for future homes, that want information in regard to this country, can address me at Wymore and I will answer all questions to the best of my ability. Joining the city of Wymore on the south lie forty thousand acres of the Oto Indian Reservation, which will come into market some time this summer. These are choice lands and will make good homes. I will write at some future time, through the HERALD, more about this country.—W. N. PORTER, Feb. 20th.

Through Death to Life.

BY HENRY HERBAUGH.

Did you hear the tale of the aloe plant,
  Away in the sunny clime?
By humble growth of a hundred years
  It reaches its blooming time,
And then a wondrous bud at its crown
  Breaks into a thousand flowers.
This floral queen, in its blooming seen,
  Is the pride of the tropical bowers;
But the plant to the flower is a sacrifice,
For it blooms but once, and, in blooming, dies.

Have you further heard of this aloe plant
  That grows in this sunny clime,
How every one of these thousand flowers,
  As they drop in the blooming time,
Is an infant plant, that fastens its roots
  In the place where it falls on the ground,
And fast as they drop from the dying stem
  Grow lively and lovely around?
By dying, it liveth a thousand fold
In the young that spring from the death of the old.

Have you heard the tale of the pelican,
  The Arab's gimalel bahr,
That lives in the African's solitude,
  Where the birds that live lonely are?
Have you heard how it loves its tender young,
  And cares and toils for their good?
It brings them water from fountains afar,
  And fishes the seas for their food:
In famine it feeds what love can devise—
The blood of its bosom—and feeding them, dies.

Have you heard the tale they tell of the swan—
  The snow-white bird of the lake?
It noiselessly floats on the silvery wave—
  It silently sits in the brake,
For it saves its song till the end of its life,
  And then, in the soft, still even,
'Mid the golden light of the setting sun
  It sings as it soars into heaven,
And the blessed notes fall back from the skies;
'Tis its only song, for in singing it dies.

You have heard these tales: shall I tell you one—
  A greater and better than all?
Have you heard of Him whom the heavens adore,
  Before whom the hosts of them fall—
How he left the choirs and anthems above,
  For earth in its wailings and woes,
To suffer the pain and shame of the cross,
  And die for the life of his foes?
O Prince of the noble! O Sufferer divine!
What sorrow and sacrifice equal to thine?

Have you heard this tale—the last of them all—
  The tale of the Holy and True?
He dies, but his life, in untold souls,
  Lives on in the world anew;
His seed prevails, and is filling the earth
  As the stars fill the sky above;
He taught us to yield up the love of life
  For the sake of the life of love;
His death is our life, his loss is our gain—
The joy for the tear, the peace for the pain.

Now hear these tales, ye weary and worn,
  Who for others do give up their all;
Our Savior hath told you the seed that would grow
  Into the earth's dark bosom must fall—
Must pass from the view, and die away,
  And then will the fruit appear;
The grain that seems lost in the earth below
  Will return many fold in the ear.
By death comes life, by loss comes gain—
The joy for the tear, the peace for the pain.

—*Selected.*

FAITH AND WORKS.

Faith—Greek, *pistis*—signifies belief and trust in God, or in whatever the faith relates to. Michael Sailor, a Catholic, has some thoughts worth relating. He says: "There is one holy Catholic faith, but this Catholic faith may be either—1. Mechanically outward learned; 2. Scholastically apprehended; 3. Spiritually received."

Here is room for thought. To believe in one is to have faith in him, and to have faith we must believe him possessed of some excellencies which call forth the trust. This excellence is found in Christ. He has a perfection of excellence which we can not certainly reach in our life, yet need. When we become united to Christ by spiritual regeneration we are one with him, and find acceptance, not in our own merits, but by union with him, and our faith is not in our own merits, but in his. Faith does not consist in belief without trust, nor in opinion of the mind merely. Millions have believed that Christ lived, preached the truth, suffered, was dead, buried, and rose again, as did Mohammed, but such are not Christians. Such may be merely opinion. In truth to say, "My opinion," will in thousands of cases most accurately express what many call faith. Some call it *fides historica*, or historic faith, in contrast to the real faith of the gospel, which is heart faith. The historic faith is what the priest calls mechanical faith. The scholastic faith is even the more empty opinion. The true faith is spiritually discerned. Justifying faith may embrace all in one, but must embrace the last one or it is valueless. The first may cause a man to speak of Jesus with respect; the second to trust mechanically in his word; but the third will trust in him without faith even in the word. Peter said, "Lord, save or I perish." The woman said, "If I may but touch the hem of his garment I shall be healed." The dying penitent said, "Lord, remember me." When we have this faith by which we can trustfully cast all our care on Jesus, even if we may not find the text, we have the superior faith. Blessed, said Jesus, are they who have not seen and yet have believed. True faith works by love and purifies the heart. Being justified by faith, we have peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God. Thousands of people never show any life in religion because all their faith is in their own good works. These good works they find imperfect. Their white robe is soiled. Their wedding garment is speckled, spotted with the world. Now these, as they approach the grave, comfort themselves as they may, are troubled with doubts. These true faith in Christ removes, because in this they are accepted in the beloved, and look not to their own good works for their acceptance to Christ, whose they are. When we enter heaven we shall ascribe all our salvation to him who loved us, and washed us from our sins in his own blood, and made us meet to be inheritors with the saints in light. Yet let no man deceive himself; no man has this faith who does not find it a constant prompter to good works. Faith is the tree that bears good fruit. Without works, faith is dead, being alone. The Pharisee finds not justification in good works, nor the publican in bad works, but both find it in faithful trust in Christ and cheerful obedience. In coming to God we must believe. In remaining with God we must have works. We trust in Christ in vain, now or in the judgment, unless we obey him. No one can tell whether faith or the fruit of faith gives the greater consolation. The first gives great peace and consolation, but the last glorifies God in his saints. Faith is the means, works the end. True faith works by love and purifies the heart. In conversion we find acceptance before good works, and in the judgment we find acceptance before faith. Thus in the first instance verifying Rom. 4: 5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness;" and in the last, Matt. 25: 34–40: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Yet alike saved by Christ and giving all the glory to him. Yet had these in Romans refused to do good works after pardon, they must have been lost; and had these in Matthew refused to believe after having opportunity to know Christ, they must have been lost. Jesus saves many who do not know him, but none who, knowing him, do not both believe in and obey him.

N. SUMMERBELL.

THIEF.

A. B. has two beautiful horses, well matched, and worth two hundred dollars each. On a dark night a thief, without hinting his intention to the owner, quietly takes one of these horses, and when the owner discovers his loss his horse is thirty miles away. The owner is astonished and indignant. He posts a reward and calls on his neighbors to assist him recover his horse. A general alarm is spread against thieves, and houses and stables are carefully locked. If the villian is caught he is thrust into prison and the law, regular or lynch, is dealt out to him. All are so relieved when they are sure the rogue is in a safe place. A. B. thinks more of his unstolen horse and makes it sure against night thieves.

In an adjoining town lives Mr. Fair Speech who covets the remaining horse and sets himself at work to get it. Beyond an introduction the owner knows nothing of the man. Mr. Fair Speech is worth nothing in his own name, but he does business as if all he appears to own is his. He by fair words gets the horse and gives his note to be due at some time. When due A. B. calls for the money and gets an answer something like the following: Have not the money just now, call again. After calling a number of times (the debtor should call) the creditor begins to get in earnest. He treated the debtor respectfully and he thinks he should be so treated in return—and not getting the money or respect he intimates a decided method.

At this the debtor takes umbrage, feeling that his dignity is touched, and says, "Now, Mr. A. B., if you sue me you will have your cost for your labor—I am not worth a dollar. This house and farm belong to my wife—horse and all are in her name. All the property, horse excepted, was hers long before I gave the note."

Now, which is the worse man to A. B, the one who took the horse under the shade of night or the man who got the other horse by false pretense? *It is cruel false pretense* to give a note, or promise in any form, when the promiser knows he, at the time he gave the promise, had no prospect or honest intention to pay.

In my opinion the man who *intentionally* gets property, and puts it out of his name to keep it, is the greater scoundrel and deserves a longer period in the state's prison.

And if his wife holds the horse or other property, knowing the deceptive manner in which it was obtained, she is as guilty after the fact as he. And there are such Sapphiras to be found.

And what shall we say when such cases are known in church or out of it? Such persons should be ranked with horse thieves—only they should be ranked worse of the two classes. They both seem to read the apostle thus "Let him that stole steal," and they make like use of the text, only in different forms—the result to the injured is the same; and the intention of the quiet thief and the lying pretender were to get a horse each without paying for it.

And what more may I say when a minister or deacon uses his wife to cover up his and hold property she knows, in equity, belongs not to her?

If a man uses his best means to pay, and at heart intends to pay, he is not ranked with the sly and the lying thieves.

O. J. WAIT.

"THAT PAMPHLET."

Only to correct an unjust implication, or "reflection," would I call attention to an article in this week's HERALD entitled "That Pamphlet."

I am personally willing, if need be, to bear misrepresentation and wide-spread effort to hedge up my way; but I am not willing to allow an unjust implication to be cast upon individuals who are in nowise responsible for the state of affairs in the church here.

However it may be in other cases to which Brother Fowler alludes, not to "Adventism" may be chargeable the trouble in the Boston Church. It is true a number of individuals left the church a few years ago. They went away because they desired a fraternity of like faith, and have since engaged in consistent, earnest work for Christ, and they have been prospered and blessed in their labors. They are in no way responsible for the affairs existing in the church to-day. The genesis of this trouble is more remote than this. A score of years ago the conference sent its executive committee to inquire into causes of division and difficulty, but found the church closed to their investigations; and this trouble has been hanging fire ever since, and ought not, I think, to be ascribed to a people whatever other faults they may have, or whatever they may have done elsewhere, who are certainly not guilty of this charge. And it is in their behalf that I would correct any misapprehension that Bro. Fowler's remarks might occasion.

P. W. SINES.

Boston, Mass., February 16, 1883.

BORBORYGMUS, "the noise made by wind in the bowels." Often called colic, and Mishler's Herb Bitters always cures it.

OUR PAPER.

The HERALD OF GOSPEL LIBERTY should be regarded by all of us who read it as our paper. It is the duty of every one that can assist to endeavor to make it the best, as it is the oldest, religious newspaper in the world. The paper should be true to its name. A herald is one who goes before to declare something. Our paper started first and it ought to keep the start. It is a pioneer paper and should always be ahead. There is need to day that liberty, glorious liberty, the liberty of the sons of God, should be proclaimed in trumpet tones by the HERALD OF GOSPEL LIBERTY.

The trumpet of the HERALD must give forth no uncertain sounds; the sounds must be loud and clear; they must be prolonged and oft repeated; the trumpet of the gospel must sound with an inviting voice; its blasts must be right royal ones; blasts that will infuse courage into the hearts of true Christians and strike terror into the hearts of the King's enemies.

Our HERALD first proclaimed the Bible as our basis and down with the creeds, and it must still loudly proclaim the same battle-cry. To be sure creeds are falling somewhat into disfavor. Many people are ashamed of them, but the creed spirit is not dead yet. So our HERALD must cry aloud, "The Bible! the Bible!" Some are growing weak in regard to the basis of their faith. So-called men of science, infidels, and some men in the gospel ministry have been making so much noise about "the blunders of the Bible" that weak-kneed believers are ready to give up half of it. Let us have blasts that shall make Christians say, "Come one, come all, this rock shall fly from its firm base as soon as I. Christ indorsed Moses and the prophets, and I will trust them and him."

Our HERALD should be true to its mission; it should continually declare, explain, unfold, uphold, and contend for gospel liberty, for the right of private interpretation, for freedom of utterance, for the right to express opinion. It is often said, "The fools are not all dead yet." Tyrants are not all dead yet; there are several bigots abroad; ecclesiastical bloodhounds are still sniffing around; heresy-hunters are yet engaged in their favorite occupation; infallible flats, wiser in their own conceits than seven men who can render a reason, still roam around seeking whom they may denounce.

Liberty! Liberty! Gospel Liberty! That sound should ring out in tones of thunder till the earth and heavens are filled with the sounds thereof. The HERALD should blow that glorious note till the strongholds of sectarianism topple over like the walls of Jericho. Freedom to read, freedom to think, freedom to form opinion, and liberty to declare all must be our HERALD'S message to the world. Down with the paper partition walls of creed that divide God's people must be its battle-cry. One fold, one Shepherd, one Lord, one faith, and one baptism must be its rallying note; and one spirit, the spirit of Christ, must animate it.

W. J. WARRENER.

THE KANSAS SCHOOL.

To the Friends and Brethren, Greeting:

Kansas now comes to the front again with a determined resolution to open a *Christian* school in the state, where our sons and daughters may be trained in the great work which will soon fall upon them as teachers, preachers, scholars, and students. True, we have other good schools—such as Anticch College, U. C. College, Starkey Seminary, Le Grand Institute, and the Biblical School,—but we ought to have one in each state. The millions of people that are now crowding our country demand of us an unusual exertion, that we may keep pace with the demand. Furthermore, it costs less to educate when we can build houses and employ teachers at home, than to send missionaries abroad.

The people at Madison, Greenwood County, propose to furnish the building, if the Christian denomination will furnish an endowment equal to the amount of the cost of said building, and run the school,—a good offer.

Now, friends and brethren, what we want is the endowment. We want money enough subscribed that the interest on the amount will pay the teachers employed. Can we have it? Will you do it? I know it will be said, there is our Publishing House, Biblical School, U. C. College, and others. Yes, I know that they all need help, and we should help them, and we can, and be better off by so doing, and we can build and endow a school in Kansas, too. You will say, I have helped and done all I thought I could for others. Yes, but God has prospered you since, and I am certain you can come to the front again and give us the needed help here in Kansas, and be none the worse by it.

Our school will open next September, and we hope to have a hundred or more students; and we should like to secure a good endowment. Now, will our brethren in the East, those that will help—and you can all do something—send to myself, Bro. M. Ellis, or E. Cameron? A mighty work is to be accomplished, and why remain idle? "Go into my vineyard, saith the Lord, and whatsoever is right I will give you." If the friends who wish to work in this good cause think it best, I will come and spend one, two, or more weeks with them. Friends in Missouri ought to assist, as it is near, and they could send and fill up the school. Come up and help us, and the Lord will bless you. One united effort and the work is done. Now let us hear from you all.

Direct either to S. B. Bloomfield, Rockton, Wabaunsee County, Kansas, Elder Martin Ellis, Saint Mary's, Pottawatomie County, Kansas, or Elder E. Cameron, Matfield Green, Chase County, Kansas.

S. B. BLOOMFIELD.

DR. HALL'S SERMON AT ST. PAUL'S.

Dr. John Hall holds services in his church on Fifth Avenue morning and afternoon. Sabbath evenings he occasionally visits neighboring churches and preaches when invited to do so, but his coming is always unannounced. Last Sunday he paid us a visit at St. Paul's and preached on Bro. McWhinney's invitation. The Doctor ranks as one of the most gifted of our metropolitan pulpit orators. His style of address is perfectly easy and eloquent; so simple that a child can understand, and the most learned hearer becomes a deeply attentive listener. His text was, "Rejoice in the Lord always; again I say, Rejoice."

Among many other good points he referred to three states of mind. One class of people have no moral courage to speak in defense of the Master when they are in the presence of scoffers. Another belong to the indifferent class who do not care for anybody but themselves. Still another who turn their attention to the claims of the gospel solely because they must in order to be saved. He showed in a forcible manner that all these were living very far beneath duty and privilege. One can not rejoice in the Lord except he is heartily in accord with the Master's spirit.

Referring to General George Washington he said that all who enjoyed in any degree his confidence and love, esteemed themselves among the most fortunate people of their day—even to have seen him was esteemed a high honor. I well remember how my maternal grandfather used to tell us boys with evident delight that he saw General Washington once as he was riding in state through his section of country.

If it be such a privilege to enjoy the friendship of good and great men like Washington, Lincoln, or Garfield, how much greater should we esteem the love and friendship of One who has gone to prepare a mansion for all who love him?

J. E. BRUSH.

A GOOD MAN CALLED HOME.

Bro. Coan,—The daily papers of New York, of February 10, 1883, announced the death of William E. Dodge, of New York City. A great and good man in the grandest sense of greatness and goodness has fallen. He was a man with an "open hand;" he was great as a business man, as his estate of above five millions will demonstrate; he was great as a Christian; he was not narrow and bigoted, but was the brother and associate of all good men; a God-fearing and God-honoring man, in any church, was his brother and associate; his love for God and humanity not only reached his head, his heart, and his pocket, but it reached out to the lowest and poorest man that asked for aid.

He was great as a man of benevolence. The Anglo-Saxon race has produced no man of greater practical benevolence than William E. Dodge. Other public benefactors may have at the close of life bequeathed larger sums for the benefit of the coming ages, but he was giving all the time. The *Tribune* says that he gave one thousand dollars every day, and that in no year did he give less than two hundred thousand dollars for education and moral and religious work. He did not send all his money to distant lands, but gave largely in his own land, not only for the benefit of the present, but for the good and welfare of the coming ages. He saw the want of distant fields of missionary labor and gave with liberal hand, but his own country was as dear to him as any land God's love and light can bless. More than half a score of American colleges can arise and bless his name for princely sums given for the endowment of the same. Half a score of theological schools can point to William E. Dodge as the Christian man and philanthropist with an open hand that placed them in a measure above want. Churches and men sought him to do for them noble deeds and works. He was constantly seeking chances to do good; he was never weary in well-doing; his presence was a benediction.

I saw him once in Pennsylvania and had a matter of business with him, and saw in a minute that he carried his religion into his business. I saw him once again when in company with Colonel Edwin B. Morgan, of Aurora, N. Y. He was on his way with Colonel Morgan to present the new library building to the theological school at Auburn, N. Y., a joint gift. It was a noble and magnificent gift, but the men were as noble as the gift—the donors ennobled the gift. Both have been called home by the Master. The memory of neither can perish.

The Female College at Aurora, the Library Hall at Auburn, and the lifting of Charles Sumner from under the cane and blows of Preston S. Brooks, of South Carolina, will be the monument of Edwin B. Morgan. The monument of William E. Dodge will be the colleges and schools he has aided in planting the moral seed-wheat of life from Maine to Oregon, and from the land of the orange to the waters of Superior.

He was great as a temperance man and reformer. He did not preach temperance and practice intemperance. He did not think nor talk that the best way to aid the reform was to legalize the sale of strong drink and give it the sanction of law. He was the president of the National Temperance Society, and was to have presided at the meeting of Governor St. John, of Kansas, this evening, February 12th.

He had established convictions, and had the courage to express them. When a member of the Union League Club, and in sympathy with the object of the club, he resigned and said to them frankly: "I can not consistently be associated with any association who derive their support in any part from the sale of intoxicating drinks."

There is one thing in the life of William E. Dodge that I want to call the attention of the readers of the HERALD to: he did not leave his work of benevolence to another. He may have left much for others to do in the future, but he did well and nobly while he could. Each year at least ten young men were educated at his expense in college or in theological schools. Thousands at the South and West can say, "Good deeds can never die;" and wise actions are prayers that God always answers.

Let the life of this good man inspire us. If he was a member of the Presbyterian Church he was the property of all the world. You can as easily pen up the air as to confine such men to the narrow bounds of a sect. You can not divide Jesus; he is the heritage of all lands, of all churches; the brother of all good men in all churches and in no church.

As a church and people we need to have the mantle of William E. Dodge fall on the shoulders of a host of men. Our schools and our Publishing House are waiting the advent of men with large hearts who have deep pockets and will lift them from the embarrassment of debt. If we have not the wealth of William E. Dodge let us do as God has given us the ability. The Master said: "She hath done what she could." That is the measure of our responsibility. Will the Master say to us when time with us shall be no more, "We have done what we could?" That will be enough.

Our nation is rapidly making a list of names that can never die—George Peabody, Stephen Girard, Peter Cooper, Ezra Cornell, John F. Slater, and William E. Dodge. God bless them. And yet "there is room higher up."

E. R. WADE.

McLean, N. Y., Feb. 12, 1883.

"The Lord is thy keeper," but not thy jailer. His keeping is not confinement, it is protection. When you commit your ways to him, he does not abridge your liberty; he only defends you against the evil.

Herald of Gospel Liberty.

A. W. COAN, - - - Editor
C. W. GAROUTTE, - Publishing Agent

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Important matter will always be found in the Publisher's Department, on the sixteenth page.

DAYTON, OHIO, MARCH 1, 1883.

In Him is life, and the life is the light of men.

All Pastors are authorized agents for the Herald.

Terms: $2.00 *per year, post paid, cash in advance. All subscriptions discontinued with the expiration of the time paid for.*

☞ *Look at your labels. They will tell you when your time expires. If the label is marked any earlier date than* **Mar., 1883,** *the time is already expired. If it is marked* **Mar., 1883,** *it expires this month. In either case, please* **RENEW AT ONCE.** *Our terms require pay in advance.*

—See the Publisher's offer to new subscribers.

—Brother W. H. Orr reports thirty additions to the church in Eaton, Ohio, to date.

—A card from Greenville, Ohio, says that Rev. C. W. Heoffer is sick and not able to fill his appointments.

—Rev. J. B. Clark, of Plainville, Onondaga County, New York, would be pleased to correspond with a church desiring a pastor.

—Rev. J. Austin Mace is at liberty to serve as pastor with any church that may desire his services. Address him at West Day, Saratoga County, New York.

—The New Bedford papers announce that N. Summerbell has determined to return West the coming spring. If he does not receive a call from a church of which he desires to become pastor, he may make Yellow Springs his home for the present.

—Jesus never hesitated to preach negatively. He well understood that "the leaven of the Pharisees" was the great obstruction to his gospel, and he made it the burden of his ministry to put it out of the way. The preacher who has no negative warnings for his people will find upon careful examination that he is drawing his inspiration from his own heart rather than from the spirit and example of the Master. The cup of conflict may be bitter indeed, but the man who refuses to drink it can expect no part nor lot with the crucified One.

POSITIVE AND NEGATIVE—AGGRESSIVE AND CONCILIATORY.

The man who undertakes the duties of a religious teacher needs much of wisdom, and his wisdom should be that which cometh down from above. For the wisdom of the panderer, the trimmer, the go-between he has no use whatever. Better that he be crazy as a loon or stupid as a booby, and be a man of faith and genuine convictions, than to be possessed of the tact of Aaron Burr or the shrewdness of Louis Napoleon and be deficient in his devotion to the trust committed to his hands. While Christianity is the sum of all charity in heaven and in earth, the embodiment of all benevolence and good-will from God to men, and from every man to his fellow, in its central and essential truth, it is necessarily intolerant. To some this statement may seem to be a paradox, but it is true nevertheless.

No man sees life as it is or its duties as he should until he sees them through the eyes of Christ Jesus, nor can he estimate them aright until he weighs them in the balances of his spirit and his example. It is only when standing in the light of his life and spirit that men can see clearly how to be workers together with him.

Was his preaching positive or was it negative—did he tell the people what was true or did he decline to tell them what was not true? Was his preaching aggressive or was it all conciliatory? Certainly it was all of these, and that too in such just proportions that his character has stood the test of ages. The tenderness of his love, affording a safe, welcome, and blessed retreat for all weary, burdened souls that seek a refuge there, the exalted purity of his life, and the undaunted boldness of his courage failed not of the most withering rebuke to all forms of sneaking corruption and hypocritical impurities.

Let us take as an example the Sermon on the Mount, as recorded by Matthew. Beginning with the first verse of the fifth chapter, the first sixteen verses may be considered as strictly positive. The remaining thirty-two verses of that chapter and the first eighteen verses of the sixth chapter, in all fifty verses, are negative and controversial. From the eighteenth to the thirty-fourth verse of the sixth chapter, and all the verses of the seventh chapter—in all forty-two verses that may be classed as positive. So that the proportions would be, fifty-eight verses devoted to the positive and fifty to the negative.

Of course the number of words employed in the parts of the discourse furnish but an imperfect criterion by which to estimate their relative importance, but they are "straws" at least.

The first negative concludes with the twentieth verse of the sixth chapter—"Verily I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and the Pharisees ye shall in no case enter into the kingdom of heaven." The next one denies the traditional interpretation of the law in relation to murder. The next controverts the rabbinical interpretation of the law in relation to oaths; the fourth the prevailing doctrine concerning revenge; the fifth the scribe's interpretation of the law of love. In the sixth chapter he proceeds to denounce the prevailing hypocrisy, first, in relation to giving alms, second, in regard to saying prayers; and the little formula commonly called the Lord's Prayer is given by way of controverting the prevailing practice, which he denounces as heathenish. His third point is a denunciation of the practice of fasting among the Jews. His fourth is against their teaching of the duty of laying up treasure on earth. He then proceeds to the close of the chapter with an earnest exhortation to the people to free themselves from slavery to Mammon and to exercise faith in God. The seventh chapter may be considered as positive.

The interview with the woman at the well at Samaria furnishes still another striking example of negative teaching. There was before him no proud Pharisee or arrogant scribe tempting him, but a simple-minded, ignorant woman. And when she raised the question long in debate between the Jews and Samaritans he did not order her to be silent and not speak of that because "he wished to talk to her about her soul," but he took up the question at once, not hesitating to tell her that she was wrong, that the object of her worship was vague and intangible, and that upon that point the Jews were right, for they worshiped Jehovah; that upon the question of the place of worship they were both wrong; that neither Jerusalem nor Mt. Gerisim had anything to do with that question; that the Father was a spirit, and sought to be worshiped by such as worshiped him in the spirit of the truth.

The concluding days of his ministry furnish still more conspicuous examples of aggressive work and controversial preaching. His apostles too pursued the same course. When Paul was at Ephesus he did not spend his time preaching about the wickedness of Pharaoh or Nebuchadnezzar. He assailed the worship of Diana, the great goddess of the Ephesians. He got into trouble by it as a matter of course, and was driven from the city as his Master had also been nailed to the cross. When at Athens the burden of his discourse was not a reproof of the people for too great devotion to the law of Moses, but an arraignment of their own idolatry and superstition. The entire New Testament history and experience, both of Jesus and his apostles, is in fullest harmony with these examples.

Coming down to the present time, to the history of our own movement, we ask, Who were the men that gathered converts and planted churches? Were they men who had nothing to oppose? Men without any positive or negative character? Certainly not. Taking examples from among those within our own memory, and right here in Ohio, we call the names of Richard Simonton, Daniel Long, Matthew Gardner, Enoch Harvey, James W. Marvin, and Hallet Barber, all of whom were aggressive men, never for a moment hesitating to say what was true or what was not true. And what other six men made so many converts or planted so many churches that still remain? The fact that they controverted the errors of the creeds and sects did not in the least impair their power with God or their power with men. They did not seek opportunity to attack men merely for the purpose of controversy. They controverted only those doctrines which tended to destroy the spirit of fellowship and lead men away from pure and upright living.

Those who were personally familiar with the facts have told us that at one time but for the stalwart spirit of Richard Simonton Discipleism would have swept the Miami Conference out of existence. And who can be ignorant of the battles fought and the victories won by Gardner, Long, Harvey, Marvin, and Hanger? And still there appears to be a disposition, quite prevalent in some quarters, to avoid saying anything that will conflict with the views of others.

A few years ago a certain denomination in Boston determined to send a missionary to India. A man and his wife were soon found who were willing to go, the wife being the chief speaker. They went to India and informed the unsophisticated Hindoos that they were not bigoted and narrow like other Christians, and in order to convince them of the breadth of their charity they joined the Brahmans. It is not necessary to state the measure of their success in gathering converts to the Christian religion.

The truth is there is something wrong in the world, and it prevails among those known as religious people as well as among those who are not. And the experience of this age is according to the experience of all other ages—that where wrong has intrenched itself with the forms and pretentions of religion it is only the more violent and bitter. And it will be found too that this kind "goeth not out before the smile of the trimmer." It must be pointed out, stripped of its sophistries, and its wickedness exposed. The chief object of preaching is to tell the truth. The question of pleasing or not pleasing—of success or failure—are not to the true minister questions of primary concern.

"THE DEATH OF CHRIST IN BIBLE LIGHT AND BIBLE LANGUAGE."

In the *Christian Indicator* of February 15th there is a communication under the above caption and over the signature of J. P. Watson, in which the HERALD OF GOSPEL LIBERTY is arraigned most severely for teaching doctrines that are characterized as "unwholesome, dangerous, and pernicious to the last degree." Since the appearance of that article we have received a large number of letters from brethren in different parts of the country expressing surprise that a man could be found in the Christian Church who is capable of writing that production. Our experience with that writer "during the past eighteen months" has qualified us to read the article without any feeling whatever, save that of pity. Its obvious personal spite (and that is its keynote), its blindness of comprehension, and its reckless disregard of truth, are all in such perfect keeping with what we have had abundant reason to expect from that source that we read it without the least surprise or astonishment.

The charges are made against the HERALD OF GOSPEL LIBERTY, which, as a matter of course, means the editor of this paper; for a paper of its character is in no way responsible for the opinions of its contributors. If it had been the design of the writer of that article to expose the pernicious teaching of the HERALD, how does it come to pass that he so carefully avoids quoting even a single sentence that has appeared in the paper? All that the HERALD has said is in print, and there is no good reason why any one who desires to make a truthful representation of its teaching should begin by substituting what "he considers to be the voice of the HERALD" in place of what the HERALD has said.

His charge against the paper is brought out in seven specifications. Let us examine his "conception of the voice of the HERALD:"

1. "It denies emphatically the divine intention of the death of Christ."

Ah, indeed! Will he please quote *one sentence* from anything that we have said that will afford a shadow of justification for any such statement? He need not be confined to those "eighteen months," but he may go back over the files of the HERALD for thirty years.

In the HERALD of December 20, 1882, this language occurs:

"The gospel is not an after-thought, it is not an expedient

improvised to meet an emergency.....It is older than the law. It is older than the patriarchs. It is older than the universe. It is that purpose and grace which was given us in Christ Jesus before the world began.....To accomplish the new creation has been the one plan and purpose of the Father from the beginning, the full orbed glory of which purpose is unfolded in the charm and beauty of suffering love as manifested in Jesus Christ, the Lamb of Calvary. He is the alpha and the omega, the beginning and the end."

We have carefully examined our writings for the past twenty-five years (and we have been writing for that length of time on this subject), and we undertake to say that there is no writing of ours, on this question, of any considerable length, that does not recognize the same great truth.

Second specification: "The HERALD denies emphatically that his (Christ's) death was in any sense pleasing to God or acceptable to him."

That the act of his murderers, who "with wicked hands crucified and slew him," was in any sense pleasing to God, we most emphatically deny; but that the act of the Good Shepherd, who willingly laid down his life for the sheep, was well-pleasing to the Father, we have affirmed over and over, for a thousand times, in language that no man can dispute, doubt, or deny. Possibly the poor man's trouble arises from his inability to discriminate between the wicked act of the murderers and the heavenly devotion of the Crucified! Let us suppose, for charity's sake, that this statement is made on account of blindness rather than out of a deliberate purpose to bear false witness. The charge is too utterly preposterous to merit the quotation of anything from our editorials refuting it.

Third specification: "The HERALD denies emphatically that his death was a necessary proof of God's plan of redemption."

This charge, like all the rest, stands unsupported by anything save the naked assertion, but, like the others, it is unsupported for the very good reason that we have written not one syllable by which it can be supported!

In the HERALD of July 6th this language occurs:

"The necessity for the death of Christ arose on the human side and not on the divine side of the controversy. The necessity on the divine side was not the necessity of law, but the necessity of love.....It is God's loving answer to man's deplorable want and helplessness.....The story of the broken body and the shed blood of Jesus is henceforth the power ordained of God to break down the strongholds of sin and death."

The limits of space forbid more lengthy quotations, or we could give them by the column showing the blindness or wickedness of these charges.

Fourth specification: "The HERALD denies emphatically that man's salvation was in any way dependent upon Christ's death."

In the HERALD of August 3, 1882, will be found the following:

"That the shedding of the blood of Jesus is a *means*, and the most potent means that could be employed in bringing men to repentance and faith, and hence to forgiveness of sins, or into the forgivable state of mind and heart, is a truth most abundantly taught in the gospel."

And yet Watson says that we have denied emphatically that man's salvation is in any way dependent upon that which the paper has asserted to be the most potent means which the wisdom and goodness of God was able to employ to that end!

Fifth specification: "The HERALD denies emphatically that God could have been honorable or worthy in demanding or consenting to the death of Jesus as a means of man's salvation."

If by this he wishes to be understood as saying that we deny that God could have been honorable or worthy in demanding or consenting to the death of Jesus as a penal substitute for the guilt of sin, or as the object of his wrath, or vengeance, or justice, or in satisfaction of a debt due from the sinner, or in any sense in which the dogma of penal substitution is commonly taught by Calvinistic theologians, then we demur to the count. We have not only denied the truth of that doctrine but we have shown that it is heathenish in its origin and spirit, and repugnant alike to the teachings of Scripture and the character of God.

Sixth specification: "That the HERALD denies emphatically that the New Testament does contain the *idea* of atonement or ought to contain the word."

We have said no such thing. On the contrary, we have used the word at-one-ment in nearly every article we have written on the subject. We have also given the true biblical meaning and significance of the word many times over. We have denounced as unscriptural and absurd the theory which teaches that God was under the necessity of pouring out his wrath upon his innocent Son in order to make it possible for him to have mercy on guilty men. We have maintained and still maintain that Jesus came to call sinners to repentance, that he came as a good shepherd to find the sheep that was lost, that he came to save men by turning every man away from his iniquities, that he came to reconcile man to God and not God to man, that he comes to men as a physician comes to those that are sick.

While the HERALD was in the hands of our predecessor it was stated by a correspondent that the word was not in the New Testament. This statement was explained by the editor who said that "the Greek word in Rom. 5: 11 should have been translated there as elsewhere—*reconciliation*." This we believe is all that has been said by the HERALD concerning the impropriety of the use of the word atonement in the New Testament, and that was said by our predecessor, whose "orthodoxy" Mr. Watson has never called in question.

Seventh specification: "The HERALD denies emphatically that the cross, the blood of the cross, or the Christ in his crucifixion, was essential to man's salvation."

If the writer of that charge does not read the HERALD then he has no right to undertake to tell what it denies or what it affirms. If he does read it then he saw in the issue of January 27, 1881, a denial and denunciation of that very charge in almost the exact language in which he reiterates it. We are sure that he could not have overlooked that editorial, for we put it into the paper with a snapper on it with intention to contradict and rebuke just such slanders as the one above quoted. We will not offer quotations from the HERALD to disprove a statement that no sane man who has any knowledge of the paper whatever would believe for a moment.

He then proceeds with a long list of quotations from Scripture which he follows up with the assertion, "I consider that all the above propositions have been assaulted by the HERALD for more than a year, and that every witness quoted above has been likewise opposed by the same columns." No doubt that his "*I consider*" is good and sufficient authority to him, but men who love the truth would have been better satisfied of his intention to represent the facts as they are if he had quoted some statement of the HERALD going to show that his "*I consider*" is worthy of any respect. Possibly he was not able to find anything in the HERALD that suited his purpose?

His assertion that the scriptures quoted by him have been opposed by the HERALD is about as modest and about as truthful as all else he has said! Nearly every passage quoted by him has been considered in the columns of the HERALD, and the grand truths therein taught have been fully set forth. It is true that they have been stripped of the lumber and *debris* that has been piled upon them by the superstitions of the middle ages and the creeds of modern sectism. It may be that that is what he calls "opposing the Scriptures."

He intimates that the course of the HERALD has undergone a radical change on this question since it came into our hands. It is possible that the plea of a lack of discernment is a sufficient apology for that statement! Did he read the HERALD while it was edited by our predecessor? Did he read the editorials in the issue of November 8, 1879? Has the HERALD contained anything within the past eighteen months that is more radically opposed to the system of legal substitution than the following paragraph from an editorial in the issue of March 24, 1881—just three months before we took charge? Let us read:

"To suppose that Christ's death was *substituted* for the death of the guilty is to allow two things neither of which can endure the light of intelligent criticism. First, it involves us in the absurdity of supposing that justice sought to be *justified* by doing a most *unjust* thing. Certainly it would indicate a very low state of morals and intelligence for even a commonwealth to seize a *worthy* citizen and make him the substitute on the gallows in the room and stead of the bloody murderer!.....If this be the theory of any intelligent *head*, it certainly never had the sanction of any *just and honest heart*.....Wisdom in the creation of man had so involved his justice as to be driven to the *necessity* of slaying the innocent that he might in justice love the guilty? Tell it not in Gath, publish it not in the streets of Ascalon!"

What have we said or what has any one else said that was more hostile to the substitution theory (and there are but two theories to this subject) than this? Why was not the cry of heresy raised at that time? We know why and he knows why!

How does his present attitude accord with articles written by himself in the HERALD of November 1, 1879, under the caption, "The Spirit of the Modern Sect," and in the issue of November 22d, same year, under the heading, "A Question of Honor?"

We have tried to hold the columns of the paper open to the fullest and freest discussion of all great questions and to make it what it proposes to be, the 'HERALD OF GOSPEL LIBERTY." No doubt some very silly things have found place in its columns. Many of our correspondents think that the silliest of all was from J. P. Watson. But such things are inevitable in a paper of this character.

While with us it is not a primary concern to show that our opinions are in harmony with those of any other man whomsoever, save only the word of God which abideth forever, we will be greatly obliged to any one who will show wherein our opinions differ from those expressed by B. W. Stone, David and Levi Purviance, William Kinkade, David Millard, Joseph Badger, Fredrick Plummer, and Austin Craig, or almost any one of the early ministers of the Christian Church. That they are in harmony with the opinions of our most intelligent ministers of the present time the HERALD will show. But God forbid that we should ever write or utter one word in which it should be even intimated that we doubted or questioned the Christian life or integrity of any one simply because he differed from us on this question, or any other question in what is commonly called systematic theology, or that we have in any degree less of Christian love and fellowship for such on account of such difference of opinion. The cry of wolf and heretic has come from Mr. Watson and not from us.

If he does not know that of the early ministers of the Christian Church nine out of ten of them were opposed to the theory of penal substitution, and if he does not know that nine out of ten of our ministers to-day are of the same opinion, then his ignorance is most unaccountable.

The fact that a large number of our brethren did not believe that doctrine did not in the least affect the Christian love or fellowship for those who did believe it. They stood squarely on the old doctrine of the church—that fellowship should not be determined by doctrinal opinions, but by the spirit of holiness manifested in a life of faith and duty.

We have here in the HERALD office nearly all that has been written by our ministers, whether in books or papers, and we have examined them with the utmost care, and we are certain that we are not mistaken.

As to the HERALD losing friends, that is like the rest, purely imaginary. At no time since it began has it had more friends or truer friends than it has to-day. No occasion whatever for alarm in that direction.

What an estimate this man must place upon the intelligence and religious convictions of the board of twelve trustees, all of whom can read and all of whom take the paper; and yet, but a few days ago they, with all these facts before them, by a unanimous vote, re-elected the present editor and publisher for another term of two years!

How does it happen that every conference, the minutes of whose proceedings have been sent for publication, has approved of the HERALD OF GOSPEL LIBERTY and the Sunday-school literature emanating from the same source? Even his own conference, in his own church, and without a vote in the negative. How does it happen that the American Christian Convention and state associations of New York and Ohio, and state conferences of Indiana, Michigan, and Iowa have done the same thing?

In our entire public life we have come to no duty with so much reluctance and regret as we did in writing the above. We have patiently suffered the abuse and slander of this man from the time we were chosen to edit this paper, and up to this time we have refused to use the paper in our own defense except the publication of the statement of the trustees of the HERALD contradicting the slanders of himself and his confederates. We knew that he was weak, petulant, and exceedingly narrow. But the time has now come when duty to ourself and to the people we serve requires that we should no longer keep silent.

He is good who does good to others. If he suffers for the good he does, he is better still; and if he suffers for them to whom he did good, he has arrived to that height of goodness that nothing but an increase of his suffering can add to it; if it proves his death, his virtue is at its summit—it is heroism complete.—*Bruyere.*

CHRISTIAN WORK.

"Have we not all one Father? hath not one God created us?" Malachi 2: 10. Are we not all branches of the same vine? and members of the one great family of God, if so be that we have the spirit of Christ? If this is true why so much pulling in opposite directions? Why such a visible manifestation of disunion among those who should be united? The great tie of brotherly love is severed, the bond is broken. They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us. The breech is made, disunion is prevalent, and more of love for party and for sect than for Jesus and the salvation of souls. There is a preponderance of effort to build up the many isms of the day.

We see the baneful effect of this sad state of things on the right hand and on the left. It has cast a shadow over Zion like a great cloud at noonday, and the world no longer exclaims, Behold, how these Christians love one another! In many places Zion seems to languish, but the promise is sure; the Lord will comfort Zion; he will comfort her waste places; his ear is not heavy that he can not hear, nor his arm shortened that he can not save. Already there seems to be the sound of a going in the tops of the mulberry trees; the pioneer spirit seems to be rekindling.

I rejoice when I read in the dear old HERALD of those who dare stand up in defense of those principles which contain the elements of Christian love, liberty, and union. We as a church want men, not cowards; men like the followers of Leonidas and Gideon. Men who, in the face of opposition, dare to hold up to the world a platform as broad as heaven built upon the foundation of the apostles and prophets, with Jesus for the chief corner-stone. We want men of faith like Abraham, Joshua, and Elijah, with hearts full of love and holy fire.

Oh, for an army of such men armed with the spirit of God and the sword of the Spirit and the command of God to go forward. The waters of the Red Sea would give way, Jordan would turn from her course, and the nations of the earth would tremble, and multitudes would raise the cry, "Men and brethren, what shall we do?" Souls would be made happy in the love of Christ; brotherly love and union would prevail, and our souls would be as a watered garden.

Brethren, let us watch and pray.

J. W. WILSON.

Stanfordville, N. Y.

THE BIBLE AS A PERFECT RULE.

In HERALD No. 3 Bro. Zeigler says: "Allowing to all the right to interpret the Scriptures according to their honest convictions of truth.....that is, all shall be allowed to form their own opinion on things taught in the Bible so long as such opinions do not conflict with Christian character. This position is quite beautiful in theory, but it may be a question whether it can always be adhered to in our relation as members of the same church."

I infer from the above quotation that after the "so long" then "such opinions" may "conflict," and then we would have no more right to form our own opinions. I would be glad to know what kind of opinions "such" must be that could by any possibility conflict with Christian character. And we certainly would be in a very sad condition if we could not in practice adhere to our beautiful theory. And as it does not require very much if any evidence to form opinions, I read and hear what others say on various Bible questions, I think them over and over, examine and compare them, and come to such conclusions in my own mind as appear to me the most correct and appropriate. These are my opinions and I have a divine right to them, and no human authority has any right to interfere with me because of them.

Now suppose that it is my opinion that God did from all eternity foreordain and unalterably fix everything that comes to pass; and that he elected a certain and definite part of the human family to everlasting life and not one of them can be lost; and that he reprobated all the others to eternal damnation and not one of them can be saved; and that Jesus Christ is very God and very man; and that God was angry with the wicked and that he poured out his wrath upon his own Son and put him to death in the room and stead of sinners; and that all who worship Jesus Christ as not being the very and eternal God are idolaters; and that unless we keep the seventh day holy as the only Sabbath it is doubtful if we can be saved; and no other member of the church with which I am related holds the same opinions on these questions; but with these and many other opinions which differ from those of my brethren, I do love the Lord with all my heart, and I love all God's people; I am a regular attendant on all the services of the church, and I find great delight and heavenly enjoyment in the prayer and conference meetings; I am always prompt in helping to support the gospel, to visit the sick, and to help the poor and needy; I take a leading part in all benevolent enterprises of the church, and I am always "endeavoring to keep the unity of the Spirit in the bond of peace."

Now, will Bro. Zeigler, or any other brother, please tell how my opinions conflict with Christian character? If you say by advocating them it will cause division and strife in the church, I say, very true; but was my opinion to blame for that? Although my opinions may be very erroneous, they are innocent and harmless for me to keep. But to advocate them, plead for others to accept them, and thereby rend the church, would be a very different thing. That would be willful wrongdoing, a violation of the divine law, and therefore how beautifully will the perfect rule apply to correct the evil. The Lord has made the Bible a perfect law, completely adapted to every case that may occur in the church. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Jesus said, "For by thy word thou shalt be justified, and by thy word thou shalt be condemned," but never justified for correct opinions, or condemned for erroneous ones.

H. BEARDSHEAR.

AGGRESSIVE AND INNOVATIVE.

When Christ came on earth did he shun to invade the Jewish Church, or preach an aggressive Christianity? No; he cried aloud, showing Israel their transgressions and the house of Jacob their sins.

Then, as now, two great divisions. Jewish and heathen then; now, religious and Romish. Then, Pharisee and Sadducee; now, religious and Christian. If Christian ministers were not afraid to preach aggressively against religions of men (claiming to be Christian while they have all the marks of the popish beast in their forehead of theology and in their hand of fellowship), speaking the truth plainly in love, the church might long since have been able to "come out of her," and reveal that man of sin, "Romish sectarian intolerance," that exalteth himself above all that is called God, and sitting in authority as God, proclaiming himself to be God, thus dividing the church of Christ. Christ says, "If a kingdom be divided it can not stand."

So we now see the church divided into hundreds of sects; has lost its light, which has become darkness; lost its saltness or saving power over the world; and by its selfish, sectarian example has caused selfishness and hypocrisy to so increase that there is a great falling away, so that thousands of the stars of heaven—the ministers—have fallen from their high calling to preach the gospel, to preaching for doctrines the commandments of men, and thus being hypocrites. Their religion is hypocrisy, and the first thing is to act the hypocrite. The best minds see it, as did Mr. ——, of Michigan, who said to me:

'Sir, I can't be a religionist, for I can't be a hypocrite."

"How do you make that, Mr. ——?" I asked.

He said: "I helped build all the churches of this city, and help pay all the pastors' salaries; but not one of their creeds, confessions of faith, church covenants, or disciplines, accords with my faith; and to say they do by joining any one of them, and thus live with a lie in my action, which speaks fully as loud as words as far as I am known all my life—would not that be hypocrisy?"

"Yes, sir," said I, "it would. That is just the point we are making—that a Christ-like life and spirit, known by the fruits of the Spirit—the only test of fellowship in all the church."

"That is good," said he; "I could indorse that. Do you think you can break down these strong, wealthy churches, and reorganize the church thus?"

"Not I. Truth is mighty; it will prevail by and by, when those who have been marked by the beast and the false prophet fail, and there comes a falling away, infidelity, free whisky, and no Sunday, as seen now in the great effort to maintain the Sabbath in Cincinnati and all our cities. Ministers are selling themselves for the highest salary to preach the doctrines they are bid. The laity and the worldly-wise are selling their votes for the highest price—an opportune time for the strongest or wealthiest church to buy their members into all the offices of this nation, and incorporate their religion into the constitution of the United States, unite church and state, and compel adherence to their religion and to their test of fellowship. Then the present sect system would be broken up and broken down, and away goes all our boasted religious freedom, or rather religious bondage, now held over us by the popes, bishops, and preachers, to whom the present laws give unbridled liberty to require of converts to Jesus to say they believe so many things they do not believe, and can not be found in the Bible."

"Do you say the people would arise, and a bloody war would restore Christian freedom, with a law limiting all cardinals, popes, bishops, and preachers to a few of the simplest, plainest questions to persons offering themselves as members of the church, or perhaps none, simply to renounce sin and Satan and confess faith in God and in Jesus the Christ as the Son of God, and believe in thine heart that 'God raised him from the dead, thou shalt be saved?'"

"The impending crisis, as before the Southern Rebellion, is upon us. As then, the pulpit and press are muzzled. Few speak to crush it, fearing they would 'break out into a viper' (Isa. 59: 5). The sword is coming. If the watchmen warn not the people, the blood of the slain will be required at the watchmen's hands. 'Peace, peace,' they cry. The world is growing better, richer, wiser, more refined," etc.

"So it is. So did the nation before the rebellion. So did Belshazzar before the handwriting on the wall. So did David's kingdom flourish more and more until his son rebelled; and how simple his policy and command to General Joab—'Go put down the rebellion, but save Absolom'—the cause of it (to get up another rebellion)! So said we: 'Put down the rebellion, but save the cause of it'—slavery—(to rebel again).

"All Christian people are united in heart, but the popes and preachers say, 'Keep up the sect churches to keep us apart and perpetuate divisions.' Increase infidelity, free whisky, and no Sunday, hugging the delusive phantom of hope until we shall have been bound hand and foot. 'If any man will be great, let him be servant of all;' and let sinners repent and have remission of sins, and 'come and join themselves to the Lord in an everlasting covenant,' and not be compelled to join the preacher or pope, or join men's churches, but join the Lord's church, the church of all Christians."

The report for the Presbyterian Church shows an increase, the past year, of an average of one member to each church. I believe this is as good as many, perhaps any other sect church, in excess of the deaths, removals, backslidings, etc. Is the church keeping up with the national growth and progress in other matters? If the Christians have a mission and a right to exist, let us have the courage to speak the truth in love and kindness, and invade the spiritual wickedness in high places, that religious tyranny may cease and Christian freedom may increase, and we be saved resisting unto bloodshed.

A. R. HEATH.

"SHALL WE ANTAGONIZE THE SECTS?"

I answer, Yes! And please give us more of the same sort, and oblige your reader.

E. STRATTON.

Brooklyn, N. Y.

Dear friends, avoid the first wrong step. Yield not to a single temptation, or you will be less able to resist subsequent ones. If you have already started in the way of disobedience and vice, retrace your steps at once. It will be easier to do so now than at any future time.

A Happy Lady.

Mrs. Harriet Orr, of Lancaster, Pa., is perhaps one of the happiest residents of that place. "I have been subject to inward weakness and pains in the small of my back for ten years," said Mrs. Orr, "and had given up all hopes of getting better. I was induced to try Mishler's Herb Bitters and after using it for a short time I am happy to call myself well." For all diseases of the Kidneys, Liver, Biliousness, Nervous Ailments, and General Debility, there is nothing so good as Mishler's Herb Bitters.

PASTORAL.—No. 2.

Our churches are suffering to day for the want of pastors—for shepherds who are devoted to their calling and willing to give up all the world for the excellency of the gospel of Christ. As a minister allows himself to become immersed in secular pursuits, he becomes less fitted for spiritual offices. To be carnally (worldly) minded is death, but to be spiritually minded is life (success).

Ministers are expected to be leaders in all church work. When they, with one mind, come to this reform, it will be a happy day for all concerned. Jesus said, "He that will not leave all and follow me is not worthy of me." We follow too much like Peter before he was converted—afar off. Is our cause just? Is it of God? Is the world to be improved morally and intellectually by our existence? If not, why exist? If we claim a place in the moral world, why not make the most of it? Why not put ourselves in position to effect the greatest good? A well-organized and disciplined corps is better for service than a babel. All know that an army is made efficient by care and drill; and in order to this, much depends upon the leader and his helpers (subordinates). Are we not to be subordinates—servants? Yes, verily. Jesus commissioned his disciples (subordinates) to go and teach. Brethren, if our people are ever to become more than they are at present, it must be brought about by united effort, first, on the part of the ministry; second, by the churches. Are we not workers together with the Master? "Let everything be done decently and in order."

"But," says some timid brother, "how are we to be paid?" Ah! that's the first point, is it—pay? Yes. Well, seek first the kingdom of God, and pay will follow. If you are in the ministry from mercenary motives, you are in the wrong pew. It is not the place where fortunes of your kind are made, and you will do well to abandon the calling quickly. The minister who properly cares for his flock is not apt to suffer.

We believe in system and order. Every work of God is a sample of the most perfect order. Therein is our weakness as a church. We lack this Godly element—slip-shod, hap hazard everywhere.

When we abide our profession, there will be marked changes in our practices. Until we have some established rule, I suppose each must lay his own plan. My plan is to seek out a pastorate and settle with it, then by the grace of God abide there.

C. L. WINGET.

A $20.00 BIBLICAL REWARD.

The publisher's of *Rutledge's onthly* offer twelve valuable rewards in their *Monthly* for March, among which is the following:

We will give $20.00 in gold to the person telling us which is the longest verse in the Bible by March 10, 1883. Should two or more correct answers be received the reward will be divided. The money will be forwarded to the winner March 15, 1883. Persons trying for the reward must send 20 cents in silver (no postage stamps taken) with their answers, for which they will receive the April *Monthly*, in which the name and address of the winner of the reward and the correct answer will be published, and in which several more valuable rewards will be offered.

Address, Rutledge Publishing Company, 532 Northamton Street, Easton, Pa.

TEMPERANCE.

Lawton's Short Catechism on Alcohol and the Liquor Business, Designed and Submitted in the Interests of Such as Think it Too Radical.

Question—What is alcohol? Answer—A liquid poison produced by the decay of vegetable matter.

Q.—What are beverages? A.—Liquids for drinking purposes.

Q.—What are alcoholic beverages? A.—Liquids for drinking purposes containing a greater or less proportion of alcohol.

Q.—Name the more common of these beverages. A.—Brandy, rum, gin, whisky, ale, wine, cider, and beer.

Q.—What constitutes the "liquor business?" A.—The importation, manufacture, sale, and use of alcoholic beverages by virtue of license or otherwise,

Q.—What may be truthfully said of the "liquor business?" A.—That it always has been, is, and always will be, if suffered to exist, an unmixed and unmitigated curse.

Q.—Has it ever produced any real good in the experience of the race? A.—A thousand times NO!

Q.—Has it ever produced any evil in the experience of the race? A.—Yes; its mission is shown to be the physical, mental, moral, and spiritual destruction of human life, temporal and eternal. God alone can comprehend and estimate its disastrous effects.

Q.—If, then, the liquor business produces evil, and only evil, what attitude should be maintained toward it by all who would ennoble the race and obey and honor God? A.—Their attitude should be that of radical, uncompromising antagonism, best expressed in the words of him who heralded the coming of Christ and his gospel: "And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire."

Q.—What can you say of those who profess to be followers of Christ, and pray, "May thy kingdom come," etc., and still vote for license, and secretly or openly cast their influence in favor of the liquor business? A.—That they are either ignorant or willful hypocrites, sadly in need of religion enough to bring their profession and practice into such harmony as shall give truth to the former and power to the latter.

Q.—What is the great need of the present? A.—That you and all other persons subscribe to the above, and join in an earnest and ceaseless warfare against the liquor business till it is banished from God's beautiful earth forever.

J. W. LAWTON.

Clarendon, N. Y.

H. M. Eaton on Temperance.

A better presentation of the subject of temperance than that given by Rev. H. M. Eaton on Sunday evening in the Christian church, it has rarely been our fortune to hear, says D. E. B. He opened his remarks by defining the term temperance, which he assumed to be a total abstinence from all that injures. He next proceeded to state the different results from intemperate eating and drinking; while the first injured only the participant with the tendency to stupidity, the other works ruin to the user and all around him, exciting all the combativeness of his nature. He disapproved of the theory that alcohol possessed any nutritive properties, and cited for authority the concurrent testimony of eminent medicine men of this and other countries. The evils of intemperance were not confined to the lower classes, but to those in higher life as well. He gave us several instances of distinguished scholars, clergymen, and statesmen who had fallen from their exalted position to the gutter, some of whom had been reclaimed, doing valiant service in the cause of sobriety, while others had filled the inebriate's grave. The cost of intemperance to the world was next dwelt upon, and a comparative statement drawn between the cost of war for the last twenty-five years and that of rum, showing the enormous excess of rum over war of three billions of dollars. The inconsistent theory of suppressing this evil by substituting weak drinks for those stronger was considered, and the opinion expressed that such a course was fraught with direst consequences to the participant. He exploded the theory that because rum does us no individual injury, therefore we should treat it as a matter of unconcern; holding that what injures our neighbors, in a corresponding degree injures ourselves. His field of labor would be particularly with the young, educating them to abhor the evil and abstain from the use of all that intoxicates. He was thankful for what had been done and was doing in the community for the suppression of this fearful traffic, and urged the necessity of the Christian and moral public to unite for its overthrow. It was a clean and forcible plea for the right, and as such received the close attention of the audience, and so far as we have heard an opinion expressed, it is of general commendation.—*Merrimack Journal.*

AN OPEN LETTER

To the Readers of the Herald of Gospel Liberty.

The earnest solicitation of friends who have been cured, as well as a sense of duty, and a desire to benefit others, moves me to publish the following statement of facts, viz., After much study and experiment I have perfected a purely vegetable compound which *I will guarantee to be a speedy, perfect, and permanent cure for Goiter, or any glandular enlargement of the neck or throat*, whether simple or complex. It has also shown itself to be a wonderfully efficient remedy for the treatment of Cancer Tumors, Scrofulous Ulcers, Fever Sores, Salt Rheum, and all other difficulties arising from Scrofulous tendencies or an impure condition of the blood.

This medicine has been subjected to the most *thorough and satisfactory tests for years* with the most gratifying results. Indeed, it has proved itself to be *an absolute specific* for Goiter or Kings Evil, and all glandular enlargements. Cases of thirty five years standing, for the cure of which hundreds of dollars had been expended in vain, and cases which have been abandoned for years as incurable have been *readily cured* by its use. The most satisfactory testimonials to these facts are forthcoming if desired. I choose, however, to support my statements and satisfy the public in a more practical way, which is by being *ready* and *cheerfully willing* to treat the afflicted on the consistent and satisfactory basis of NO CURE, NO PAY.

This medicine is a syrup composed of vegetable extracts; it is very pleasant to the taste, and perfectly harmless under all circumstances. Its use causes no inconvenience. No change of diet is required, and patients are successfully treated without being seen. No outside applications are used.

A statement of terms for treatment can not be here given as they must be more or less affected by the varying circumstances and conditions attending each case. Full particulars will be given, including examination blanks, to all who will inclose one three-cent stamp for return postage and address Rev. J. W. Lawton, Clarendon, Orleans County, N. Y.

Commending the above announcement to all whose condition would naturally give them interest in it, I am, respectfully, J. W. LAWTON.

Clarendon, N. Y., Feb. 2, 1883.

MARRIAGES.

SHELL—McKENZIE—Married, January 1, 1883, by H. Hayward, John R. Shell and Miss Clara M. McKenzie—all of Worth, Mich.

WELSH—SAMPLE—Married, January 18, 1883, by H. Hayward, George H. Welsh, of Worth, Mich., and Alzina Sample, of Lexington, Mich.

KIMBALL—CLUTE—Married, January 25, 1883, at the residence of Jacob Clute, by Rev. W. J. Huyck, Mr. William F. Kimball and Miss Ella O. Clute—all of Saratoga County, N. Y.

TABOR—FITZGERALD—Married, February 6, 1883, at the residence of Rev. W. J. Huyck and by him, Mr. Frank Tabor and Miss Rosa Fitzgerald—all of Galway, N. Y.

GRAHAM—WELSH—Married, November 22, 1882, by H. Hayward, at the bride's mother's, Mr. Philip L. Graham, of Buel, Mich., and Miss Mary D. Welsh, of Worth, Mich.

ADKINS—O'CONNER—Married, February 11, 1883, near De Witt, Missouri, at the residence of F. E. May and by him, Mr. John W. Adkins and Miss Mattie J. O'Conner, both of Carroll County, Mo.

SHEARER—COATE—Married, in the church at Union Chapel, near Gettysburg, Ohio, January 14, 1883, by J. F. Strait, Mr. W. H. Shearer and Miss Emma E. Coate—all of Darke County, Ohio.

HERRING—SHROYER—Married, at the residence of Mr. D. Herring, Logan County, Ohio, January 28, 1883, by H. G. Heoffer, D. E. Hearing and Susannah Shroyer—all of Logan County, Ohio.

PRATHER—BOLENDER—Married, at the residence of Rev. J. F. Burnett and by him, assisted by Rev. L. M. Shinkle, February 12, 1883, Mr. Orin J. Prather and Miss Eva Bolender, both of Clermont County, Ohio.

LACY—CLARK—Married, February 13, 1883, in the Christian Church at Freehold, N. Y., by Rev. A. J. Abbott, assisted by Rev. H. Brown, Mr. John H. Lacy, of East Durham, N. Y., and Miss Mary S. Clark, of Freehold, N. Y.

OBITUARIES.

HARVEY—Myrtle Blanch, daughter of Willis and Kittie A. Harvey, was born November 26, 1882, and departed this life January 17, 1883, aged 1 month and 22 days. Funeral services at the residence of the parents, in McDonald Township, Hardin County, Ohio, January 18th, from Rev. 7: 13, conducted by the writer.

Parents, weep not for the lovely pearl
That God has taken away
To bloom 'mid the fairest of Eden's flowers
For Myrtle is an angel to day.

A few short days with us she lingered,
And now her age we can not tell,
For they reckon not by days and months
Where she has gone to dwell.

H. M. OAKLEY.

STINSON—Died, at Albion, Maine, December 16, 1882, Bro. John Stinson, aged 62 years, 1 month, and 15 days. He professed faith in the Lord Jesus 14 years ago, under the labors of Rev. O. J. Hancock, then pastor of the Christian Church in Albion. He had been a resident of the town since 12 years of age. He had been failing for some months, and his sufferings were intense at times; yet he bore it all patiently. He was not afraid of death, and quoted Paul's words when he said he had "a desire to depart and to be with Christ, which is far better." He loved the church of which he was a member, and was a very regular attendant at every church service. He delighted in prayer and praise to the great Giver of all good. He was a kind husband, and a fond and indulgent parent. He leaves a family of two children and a devoted Christian wife. We commend them to the care of a loving Father, and trust and hope they will all meet beyond the River, where sickness and sorrow and death will never come, and where God will wipe all tears from the eyes. Sermon by the writer, from Phil. 1. 23.

L. M. SMITH.

STEVENS—February 6, 1883, James E. Stevens was drowned in Coal Creek, in attempting to break the ice from the ford near his home. He was on horseback, and by some mishap was unhorsed and swept under the ice by the foaming current, and about 10 o'clock the next morning he was found near where he was drowned. He is too well known to need wordy eulogiums. All knew him to be a Christian, a faithful friend, a genial companion, a manly man. He was born in Shelby County, Ohio, November 26, 1842; was for many years a resident of Fountain County, Indiana, and well known as a teacher of vocal music, and as former publisher of the Shelby County (Ohio) *Democrat*, and Veedersburg (Indiana) *Review*. He leaves a sorrowing wife, two children, and many friends to mourn their loss. The funeral sermon was preached by the writer at the Union Cemetery Christian Church, of which the deceased was a worthy member. Text—"There is but a step between me and death." I. Sam. 20: 3. The respect of the community for him was attested by the immense throng in attendance at the funeral services.

C. L. JACKSON.

BOOK NOTICES.

"Books, and How to Use Them," is the title of a little manual intended chiefly for the practical guidance of students and readers, as to books in general, and also more particularly as to the best way of utilizing the public library. It is by Mr. John C. Van Dyke, and is the outgrowth of his experience in observing the need of such a guide among the frequenters of libraries. It will be brought out towards the close of the present month by Fords, Howard & Hulbert.

THE ELZEVIR LIBRARY. John B. Alden, publisher, 18 Vesey Street, New York. Of the semi-weekly issues of this library we have before us "Hamlet, Prince of Denmark," by Wm. Shakespeare; price seven cents. The "Life of Frederick the Great," by Thomas Babington Macaulay; price seven cents. The "Motive and Habit of Reading," by Charles F. Richardson; "Enoch Arden," by Alfred Tennyson; the 'Sea Serpents of Science," by Andrew Wilson; price three cents each. All put up in paper covers.

Julian Hawthorne's English novel, "Dust," is announced by Fords, Howard & Hulbert for an early day in February. The publication of Nathaniel Hawthorne's Anglo-American "Dr. Grimshawe's Secret" and "The Ancestral Footstep" is still so fresh in the public mind that much interest will be felt in comparing the styles of father and son—each being strongly individual and unlike the other; both picturesque, vivid, full of romance, but one poetical and imaginative, and the other vigorous, direct, essentially modern.

HAND-BOOK OF LITERATURE. By Esther J. Trimble; 516 pages. Published by Eldredge & Bro., No. 17 North Seventh Street, Philadelphia. Price, $1.50.

This book is designed especially for use in schools and academies as a text-book of English and American literature, and is a valuable book not only for that purpose, but as a book of reference in a private library. It is a history of the English and American literature from its earliest existence down to the present time, and contains sketches of the productions of all the most famous authors.

Major Geo. F. William's new war book, 'Bullet and Shell; or, War as the Soldier Saw It," in the hands of Fords, Howard & Hulbert, has already gone to its fifth thousand, having been out less than a month. This success is due to the fact that it is the first genuine attempt to tell the story of the private soldier, and tells it well. It contains much hitherto unpublished matter of exceeding interest, and it is, as General Grant has written to the author, "accurate history," beside being alive with the dash and spirit of the war times, which so many thousands of soldier citizens now look back to with martial delight. It is at once a memory and an inspiration.

THE CELESTIAL SYMBOL INTERPRETED. By Herbert W. Morris, D. D. Published by J. C. McCurdy & Co., Philadelphia, Cincinnati, Chicago, and St. Louis. Price, $3.50, $4.50, and $5 50, according to binding.

We clip the following description of the book from *The Examiner*, New York: "It is an ingenious book, for though its fundamental idea is by no means a new one, nobody else ever dreamed of working it out with such minuteness. The author's idea is to show the numerous analogies between the sun and Christ. The sun is the primary globe, the center of our system; so Christ is the center of all things. The sun is the source of light and heat; so Christ is the source of spiritual life and activity. The sun's actinism reminds the author of Christ's regeneration of the soul, and its magnetism has a counterpart in Christ's love for believers. Finally, as the sun is the center of gravitation, so Christ is the power that insures the order and perpetuity of the church. Under each of these heads a multitude of 'analogies' are given, consisting of a section of scientific phenomena and the 'teachings' considered appropriate."

Periodicals.

Littell's Living Age of February 17th comes freighted with valuable reading, as it always does. The articles on Charity in the Early Church and Thomas Carlyle are either well worth the price of the book. The poetic selections are excellent. It is in every way one of the foremost magazines of the age, and suited to all persons. Subscription for one year, $8.00; single number 18 cents. Published every Saturday by Littell & Co., Boston, Mass.

Woman at Work for February contains an excellent biographical sketch of Abby Morton Diaz, one of the most popular of American writers, by E. Addie Heath. The portrait suggests the sterling common sense of the woman whose brain could solve the "Domestic Problem," and the sympathy with child life that inspired the irresistible humor of "Polly Cologne." Prominent among other important articles are The Homeric Wife, by Anna C. Bowser; The Home of Longfellow, by Fred Myron Colby; and a splendid story, What They Did; or Seven on 'em—All Gals, by Ada Carleton Stoddard. This wholesome magazine sent on trial three months for twenty-five cents; $1.50 a year. Woman at Work, Brattleboro, Vermont.

The North American Review for March opens with an article on Money in Elections, by Henry George, who brings to the discussion of that hackneyed subject a contribution full of originality, freshness, and keen insight. He points out with admirable clearness one source of our political ills, and proposes a remedy that seems both eminently practicable and efficient. Robert S. Taylor writes of the Subjugation of the Mississippi, a work which, in his opinion, and in that of the Mississippi Commission, of which he is a member, can be accomplished only by employing, for the purpose of deepening and straightening the channel, the forces developed by the river itself. Moncure D. Conway contributes a very striking study of Gladstone as a man and a statesman, showing how even the more or less sinister moral and intellectual traits of his nature, quite as much as his pre eminent native force and elevation of character, conspire to make him the foremost Englishman of his time. Hon. George W. Julian's Railway Influence in the Land Office is a grave, judicial exposure of the practices which, against the manifest intent of the law and the determinations of the highest courts, have won for corporations millions upon millions of acres of the public domain. Richard A Proctor writes of the Pyramid of Cheops; Prof. Wm. G. Sumner of Protective Taxes and Wages; Elizur Wright of Some Aspects of Life Insurance; and finally there is a symposium on Educational Needs, by Prof. G. Stanley Hall, Prof. Felix Adler, President Thomas Hunter, and Dr. Mary Putnam Jacobi. Published at 30 Lafayette Place, New York, and for sale by booksellers generally.

Children's Mission.

CHILDREN'S PLEDGE.

"We herewith give our dime toward the support of Christian missionaries, to work upon the borders."

BIRTHDAY PLEDGE.

"I hereby pledge one dime, or more, as a birthday gift toward the support of the Children's Missionaries."

THE SISTERS' PLEDGE.

"We herewith give twenty-five cents toward the support of missionaries, in the interest of the Christians, where needed."

SOUTHERN SCHOOL PLEDGE.

"We hereby agree to give five dollars each, payable by March 1, 1883, toward the support of the Freedmen's Literary and Theological School at Franklinton, N. C., for the ensuing school year, in the hope that at least one hundred others will do likewise."

The children will regret to learn of the retirement from the field of two of their missionaries—Rev. H. M. Brooks, of Missouri, and Rev. A. Harshbarger, of Texas. They both report failing health and that from necessity they quit the field. Both were able to do our cause much good, and we shall hope to learn of their early restoration to health.

As Brother McCoy, of Nebraska, has never reported work we take it for granted that his portion of the field is vacant.

OUR LETTER BOX.

Mr. W.—Find within one dollar for the Children's Mission-work. May it be the means of aiding in the spread of the gospel of the blessed Redeemer.

SARAH OTT.

Merriam, Ind.

God give answer to the good wish of our sister. If it aid so blessed a work and the attainment of so hallowed a wish, how profitable will it prove as an investment! It will so aid, and hope shall have no disappointment. In other directions we labor with but little assurance, but not so in the gospel field, for He has said, "My word shall not return unto me void, but it shall accomplish that whereunto I send it." Blessed hope for the working hand and waiting heart.

Mr. W.— Please find one dollar as my second yearly offering to the Franklinton School. For the success of the school go the prayers and best wishes of

A FRIEND.

Cynthiana, Ind.

Thus prays and wishes a friend indeed. None can doubt this who have been greeted by the heart and hand that moved the pen in its utterance. Devotion to a good work proves friendship for it. Mere assertion does not go far with God. "Be ye warmed, be ye fed," gets little credit from him. "Say and do," is the spirit of God's law. It is easy to say, and God makes it quite as easy to do to some extent. A blessing rarely warms the heart that gives it without the hand with its help accompanies the blessing. Hand and heart are the two oars of the boat of benevolence in which all are allowed and commanded to voyage.

Thanks to our friend for more good words and deeds than the above letter declares.

Mr. W.—I feel like practicing a little self denial for the cause of my Master by sending you two dollars for the Children's Mission—one for my two angel children in heaven. Were they here they would not withhold from the treasury of the Lord. The other for my sainted mother who belongs to the blood-washed company above. While here she did what she could for Jesus and left a finished work.

ISABEL A. PETTIT.

Kenyonville, N. Y.

Thanks to our good sister. She has come often and has done more than appears, for which the Lord will reward her. Three sainted ones in heaven! With so many loved ones there how blessed, by and by, will be the going. With angels beckoning, and with Jesus ready to welcome us as he did Stephen, where can be the fear and who can measure the triumph?

If the angels know of our doing in their name it must increase their joy, even within the shining courts. That they do we can not doubt. How many of the sainted ones have been remembered within these columns and of those who toiled with us how many have already gone!

Mr. W.—I send you thirty-five dimes gathered for the Children's Mission by Bro. Burch's agents at Tasker—Misses Lizzie Dagoo and Minnie Davis. He appointed two others to work at this place, and thus we hope to report more dimes soon, for the appointees are willing workers for the Master.

Our prayers accompany our dimes. May they do much good. Bro. Burch proves the right man for the work.

MAGGIE WALLACE.

Hamburg, Iowa.

This letter tells a good story for the young folks, and shows the secret too of the success of the Mission. The trial is an assurance of success in any good work. Lizzie and Minnie have done very well, and we return them hearty thanks from the entire brotherhood. May they have found a joy in their good work, and may further fruits of it be reaped on the thither shore. We are heartily glad for the good word that follows the good work of Bro. Burch.

Mr. W.—Again I inclose a small mite from the Sunday-school of this Mission Church—seventy one cents. We wish we felt able to do more for the good work, but our numbers are few and our means are not large. We have a good school, and are trying by hard work to make it better.

W. H. BENN, Sec'y.

Bellevue, Ohio.

Many small offerings, perhaps, are better than a single large offering. At least it keeps the work in mind and the mind on the work. We have felt drawn toward this school in gratitude many times, and we continue to hope that a school which so freely blesses may be abundantly blessed.

Mr. W.—Within you will find one hundred and fifty two dimes for the Children's Mission from Liberty Chapel, Montgomery County, Indiana. Use where most needed, and may the blessing of God accompany this offering. The donors ranged in years from three to eighty—and gave from five to seventy-five cents each.

The Misses Dolly Biddle, Alice McCoy, Minerva Miller, and Jennie Parr, were the collectors.

CLARA QUICK.

Crawfordsville, Ind.

And is not this a blessed work! And then the story of it is told in so modest a way. We hardly see the work doing, but we see it wonderfully well done and as a happy surprise. What a generous people that must be to send us up fifteen dollars and more for the treasury of the Lord's work. And then how well the four Misses must have labored! May they ever be thus successful in their works for the Lord.

God bless them every one and all the donors who reach us through them. He will do it, for he has made a credit against every name. In this work we have the veteran's departing blessing and the child's almost earliest act for God. The one will carry the news of the work above; the other will stay to carry it forward in the earth.

Mr. W.—Find inclosed one dollar for the Children's Mission.

MRS. W. S. MORRILL.

South Danbury, N. H.

Gladly are we greeted by this hand reaching out from among the hills of New Hampshire. She, from her place in the sanctuary, can look upon some of the fruits of our first labor in the Lord. How gladly we would look into those faces and out upon those hills. Sometime we yet may on earth. If not here, then amid our first visions of earth from the emblazoned battlements of glory will be the homes and hills of that early labor in the Lord.

We thank our sister, and may God's blessing return to her home.

Mr. W.—Another year has passed since I last wrote you. The new one ushers in my seventy-fourth birthday, and with it comes my offering of one dollar to the Children's Mission. The last year has been one of special blessing to me.

Within the past year many have failed, financially, but he who has failed most seriously is he who has failed in good works. May the Lord abundantly bless the Children's Mission and therewith all who work for it.

A. B. KNODE.

Hagerstown, Ind.

And he will, for he will answer prayer. The many blessings on our Mission work, sought from God by praying hearts, tells the story of its success and the reason for it. As long as the Mission car is propelled by the two oars—works and prayer—so long its speed will hardly be retarded. May the birthday anniversary come yet many times to Brother Knode, and may the last one always prove the best. But to be seventy-four is to be close to the golden shore. Surely many of us may say, "There is but a step betwixt me and death." Out of that death we may rise into everlasting life.

J. P. WATSON.

Troy, Ohio, February 13, 1883.

Publisher's Department.

C. W. GAROUTTE, Publishing Agent.

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40	2 75	3 65	4 50	5 40	10 80
45	3 10	4 20	5 20	6 10	12 15
50	3 40	4 80	5 60	6 65	13 50
55	3 65	4 90	6 10	7 80	14 60
60	4 00	5 30	6 60	8 00	16 00
65	4 25	5 80	7 25	8 65	17 25
70	4 65	6 20	7 75	9 30	18 55
75	5 00	6 70	8 35	9 95	19 90
80	5 30	7 10	8 90	10 60	21 20
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See book column for new books.

More subscribers wanted.

Sample copies of the Herald or Sunday-school literature sent on application.

Will pastors see that young converts have an opportunity to subscribe for the Herald?

We could fill columns with letters of approval of the Herald of Gospel Liberty. Well, it is worthy of approval and patronage

Do not be alarmed, the "*course*" of the Herald is towards a clearer conception of the Christian movement and no compromise with so called orthodoxy.

I want the name and address of some active person in each church to work for the Herald. Will the pastors not head the call? Some have already reported names, and I am now in correspondence with them.

Brethren and sisters, please send us more names to whom we may send sample Heralds with a view to getting more subscribers, also keep a list of them and when you meet with them ask how they like the paper and get their subscription and forward to us. Follow up your victories.

A Liberal Offer.

To every *new* subscriber to the Herald of Gospel Liberty sent in until May 1, 1883, with $2 in cash, I will send the 23d Psalm, beautifully illustrated, worth 50 cents, size 18x24 inches. This is one of the most beautiful and attractive pictures in the market. We have sold hundreds of them at 50 cents each, and they give universal satisfaction. Who will be first? This is the most liberal offer we have yet made to new subscribers.

The Herald of Gospel Liberty being the medium through which all our denominational wants (of a general character) are made known, why should it not be more extensively patronized?

We are or should be affectionately wedded to our schools and colleges, together with our general benevolent enterprises, and yet I ask, What headway could all these have made or yet make robbed of the press, and what medium has been so potent in these grand enterprises as the Herald of Gospel Liberty? It was through the Herald that the germinal thoughts and desires of the great and good founders of these institutes of learning and plans for systematic work first found their way to the ears, eyes, and hearts of the people. The Children's Missionary Society, Franklinton, Antioch, U. C. College, the Biblical Institute, and many other towering monuments to the praise of the church are directly or indirectly the children of the Herald of Gospel Liberty. Like the undying love of a mother it has taken the bread out of its own mouth that the cry of hunger might be stopped, which came up like a bitter wail from other quarters.

Now shall not these children, born into the world and nurtured to youth and manhood through the instrumentality of the kind old Herald, receive in return therefor all the thanks and veneration due from child to parent? Shall not these with strong, sinewy arms and loving hearts rally round the parent and say, To thee the praise belongs, thus rekindling the fires of mutual loyalty and zeal, then like the eagle plunge away into the air and spirit of work, which will bring its own wages and reward? The Herald has been and is the defender of the gospel and true, and the shame of the base and untrue. Every student going out from our colleges should be a constant worker for the Herald in order to reciprocate in some measure the kindness done to him or her.

No people can rise higher than their literature, and to have such, there must be self sacrificing love and loyalty on the part of its friends and a constant watchcare over its pages, so that its tone and spirit shall inspire those who read to sublimer heights of moral, mental, and spiritual attainments. Come then, ministers, students, teachers, parents, children, church-members, all in one grand array, let us rally round the Herald of Gospel Liberty, the standard-bearer of those grand principles which the early pioneers nailed to the masthead and said, "For these we count not our lives dear." Nothing great or good has ever been accomplished *about* or *upon* which the people did not get desperately in earnest. Oh, for a flame of *working* love in these cold and sluggish hearts of ours. Rally, rally, one and all.

The minutes of the Miami and Southern Ohio Christian conferences are printed in nice pamphlet form, and those for Miami Conference have been forwarded to N. Del McReynolds, Secretary, Urbana, Ohio. Ministers and others will please order from him. Those for Southern Ohio Conference will be in the hands of Rev. J. F. Burnett, Secretary, Point Isabel, Clermont County, Ohio. Address your orders to him. Those of Southern Ohio are for gratuitous distribution.

Will persons sending for supplies from this House, if they are to go by express, be careful to give the express office to which they are to be sent, as the post-office and express office are not always identical, and, further, there is not always an express office where there is a post office? Specify where and how to send.

Will some one please give me the address of any or all the following persons:

J. P. Lawton,	Lewis B. Lott,
Isaac D. Lewis,	Sylvester Larabee,
James H. Lewis,	Thomas Logan,
John Law,	C. W. McDonald,
J. H. Mill,	Sylvester Michael,
Hiram Masten,	A. T. Murphy,
H. C. McCortney,	A. J. Mell,
John Moore,	Elisha Naramore,
Daniel B. Pence,	Phineas Roberds,
S. J. Rarrick,	Dan H. Rittenhouse,
Garret Ring,	James O. Swallow,
E. H. Stewart,	Silas Stuart,
Samuel Smithson,	Elijah Sanders,
John T. Stovall,	Thomas Snider,
William H. Thomas,	Eugene F. Huston,
Charles Worley,	Samuel Wilson,
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CHURCH NOTICES.

The Southern Kansas Christian Conference, quarterly session, March 15th, at Towanda, Butler County, Kansas.

Quarterly session of the York and Cumberland Christian Conference, with the Blue Point Christian Church, Scarboro, Me., March 9th, at 2 p m.

Ministerial Institute of the Southern Ohio Christian Conference, with the church at Antioch, Clermont County, March 20th, at 2 p m.

Quarterly meeting of the Maine Eastern Christian Conference, with Christian Church at North Newport, March 16th, at 10 a m.

Second quarterly session of Northwestern Ohio Christian Conference, with Ottawa River Christian Church, near Rimer, Putnam County, March 20th, at 2 p m.

Ministerial Institute of Southern Kansas Christian Conference, at Towanda, Butler Co., March 15th.

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STARTLING STATISTICS.

The Shadow Hanging Over New York City and the Entire Country—A Tribune Opinion.

The nation has been horrified at the burning of a Milwaukee hotel, whereby over seventy lives were lost. This event carried terror because it was sudden and appalling; but had the same disastrous results to life and limb come silently they would have been unnoticed, not only by the people of the land, but also by the very community in which they occurred. Fatal events of a far worse nature have taken place in this very city, but they have attracted no attention, nor would they now did not the Bureau of Vital Statistics bring them to our notice. "Figures do not lie," whatever else may be uncertain, and the report on the *deaths* of this city is a startling comment on its *life*. During the past year the enormous increase of certain maladies is simply appalling. Woile the total number of deaths has diminished, and the death rate on most diseases has decreased, still it is far greater in one or two serious disorders than was ever known before. More people died in the city of New York in 1882 from Bright's disease of the kidneys than from diphtheria, small-pox and typhoid fever all combined! This scarcely seems possible, but it is true; and when it is remembered that less than one third the actual deaths from Bright's disease are really reported as such, the ravages of the malady can be partially understood.

The immediate query which every reader will make upon such a revelation of facts is: What causes this increase? This is a difficult question to answer. The nature of the climate, the habits of life, the adulteration of foods and liquors, all undoubtedly contribute; but no immediate cause can be certainly assigned. Often before the victim knows it the disease has begun. Its approaches are so stealthy and its symptoms so obscure that they can not be definitely foreseen, and are only known by their effects. Any kidney disorder, however slight, is the first stage of Bright's disease. But it is seldom that kidney disorders can be detected. They do not have any certain symptoms. Mysterious weariness; an unusual appetite; periodical headaches; occasional nausea; uncertain pains; loss of vigor; lack of nerve power; irregularity of the heart; disordered daily habits; imperfect digestion—all these and many other symptoms are the indications of kidney disorder, even though there may be no pain in the region of the kidneys, or in that portion of the body. The serious nature of these troubles may be understood from the fact that Bright's disease is as certain to follow diseased kidneys as decomposition follows death.

It is high time the doctors in this land, who have been unable to control kidney troubles, should be aroused and compelled to find some remedy, or acknowledge one already found. The suffering public needs help, and can not await the tardy action of any hair-splitting code or incorrectly formulated theories. If the medical world has no certain remedy for this terrible disease, let them acknowledge it and seek for one outside the pale of their profession. For the discovery of this remedy and for its application to this disease, the people of this city, the people of the whole land, not only those who are suffering, but those who have friends in danger, are earnestly and longingly looking.

The above quotation from the New York *Tribune* is causing considerable commotion, as it seems to lift the cover from a subject that has become of National importance. The alarming increase of kidney diseases; their insidious beginnings and frightful endings; and the acknowledged inability of physicians to successfully cope with them, may well awaken the greatest dread of every one who has the slightest symptoms. It is fotunate, however, that the surest relief is often found where, possibly, least expected, and that there is a specific for the evils above described we have come to fully believe. Within the past two years we have frequently seen statements of parties claiming to have been cured of serious kidney troubles even after hope had been abandoned; but in common with most people we have discredited them. Quite recently, however, a number of prominent and well-known men have come out voluntarily and stated over their signatures that they were completely cured by the use of Warner's Safe Kidney and Liver Cure. Most peo have been aware that this medicine has an unusual standing, and one entitling it to be classed above proprietary articles generally; but that it had accomplished so much in checking the ravages of kidney disease is not so generally known. Its great worth has been shown, not only by the cures it has affected, but also because a number of base imitations have appeared in the market, fraudulently claiming the valuable qualities of the original Safe Cure. If it were not valuable it would not be imitated.

The above may seem like an ultra indorsement of a popular remedy, but it is not one whit stronger than the facts admit. Whatever assists the world toward health and consequent happiness, should receive the hearty indorsement of the press and all friends of humanity. It is on precisely this principle that the foregoing statement is made, and it merits the careful consideration of every thinking reader.

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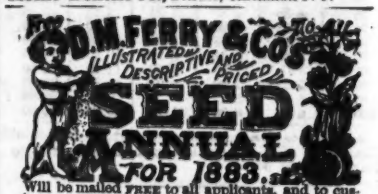

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On Receipt Of $3.50 we Send this Celebrated Watch by Registered Mail, Prepaid, and Guarantee it to Reach you Safely or Refund the Money.

The Waterbury Watch Company has a national reputation for making the **Best Cheap Watch in the World.** We have received from this company their **New Watch,** a great improvement over the first ones made. This watch as now made is a marvel of simplicity and accuracy and contains more ingenuity than any other article that has been patented for years.

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POUGHKEEPSIE, N. Y., May 1, 1882.

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Yours very truly,
WILLIAM B. DWIGHT,
Professor of Natural History, Vassar College.

"I have received the watch, and was well pleased with it. I have sold it for $7.00. Send me another.
J. J. HODGES, Walthal, Mass.

BROOKLYN, N. Y., October 10, 1881.

WATERBURY WATCH CO.,—*Gentlemen:*—One of your watches was presented to me at the beginning of the past season by one of the officers of this road. I was responsible for the time used on the road. I started all trains by your watch. Mr. Gunther, our President, stated that he never had the trains run so regularly as they were the past season. I showed him the watch I run them by, which was a Waterbury Watch that did it. I stopped every morning during the season, and compared the watch with the chronometer at the Long Island Depot, and found my watch did not vary half a minute the entire season. WM. S. BLYDENBURGH, Depot Master Brooklyn, Bath and Coney Island R.R.

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This Magnificent Engraving represents a gardener who has been working in the garden of a palace, and to whom his wife has just brought his mid-day meal. She carries in her arms the baby, which is reaching out its arms to the father, who has thrown down his spade and extends his brawny arms to the child, while the baby's sister, a little three-year-old, with her dolly in her arms, waits patiently by till her turn shall come to receive the paternal caress. The sunshine streams down upon this group, bringing into strong relief the beautiful figure of the mother, while in the shadow, beyond the garden wall, an inmate of the palace looks on with an expression which indicates that her luxurious surroundings are but a poor substitute for the health and happiness she sees in the faces of the group below. The most delicate details of expression are brought out with vividness, and only on the closest examination by experts can any one discover that it is not the original $12.00 steel engraving. When pictures of such beauty of conception, such faithfulness of outline and of spirit, such truth in all the infinity of detail that good taste demands, can be produced, the day when fine art works are the privilege of the wealthy alone is past.

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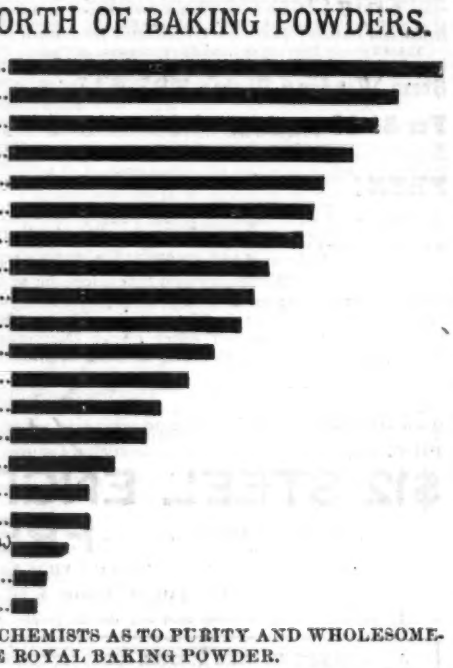
CURRENT EVENTS.

—A farmer living near Farmersville, Ohio, on the 12th inst., cut down an old apple-tree in his yard, and when splitting it found imbedded in the trunk a small can, which, on opening, he found contained forty-eight bright, twenty-dollar gold pieces, making in all $960. How the money got there is a mystery, and it was imbedded to the depth of eight inches in the wood.

—In Dakota last week Mrs. Barnard, of Cooperstown, being caught out in a blizzard, threw her blankets on the snow, covered herself with the robes, and began rubbing her wet and chilled limbs. Soon the winds covered her with snow, thus keeping her from freezing. For fourteen terrible hours the courageous woman fought the elements, and is now able to be about as usual. Only her two little fingers were frozen.

—A confession was made in the Dublin trial on Saturday, the 10th, by Kavanaugh which tends to fasten the crime of the murder of Lord Frederick Cavendish and Under-Secretary Burke upon at least three men—Joseph Brady, Timothy Kelly, and Patrick Delaney; and it implicates Councilor James Carey and Daniel Delaney. The government have been an extremely long while in bringing these assassins to justice, but they have done the work very thoroughly when they secure such convincing testimony as they have in this case. Kavanaugh's testimony is supported and was, in fact, forced by other testimony of close detail, and there is every reason to believe it substantially true. The prisoners are described as hearing it with an appearance of "sheer desperation," and "a defiant demeanor," excepting Councilor James Carey who "sits motionless, gazing fixedly at the bench." A dispatch from Dublin, Feb. 14th, says: "It is stated that Thomas Fitspatrick, who was recently arrested at Poplar for complicity in the murder of Lord Frederick Cavendish and Mr. Burke, and who acted as a watcher in Phœnix Park at the time of the murder, will identify the actual stabbers, who were two in number only.

COMPARATIVE WORTH OF BAKING POWDERS.



REPORTS OF GOVERNMENT CHEMISTS AS TO PURITY AND WHOLESOMENESS OF THE ROYAL BAKING POWDER.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances.
"E. G. LOVE, Ph. D."

"It is a scientific fact that the Royal Baking Powder is absolutely pure.
"H. A. MOTT, Ph. D.

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance.
"HENRY MORTON, Ph. D., President of Stevens Institute of Technology."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome. S. DANA HAYES, State Assayer, Massachusetts."

"June 23, 1882.—We have made a careful analytical test of Royal Baking Powder, purchased by ourselves in the open market here, and in the original package. We find it to be a cream of tartar powder of the highest degree of strength, containing nothing but pure, wholesome, and useful ingredients.
"JUAN H. WRIGHT, M.D., "ALBERT MERRELL, M.D., } Analytical Chemists, St. Louis.

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NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A one pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated in the above diagram. This practical test for worth, by Prof. Schedler, only proves what every observant consumer of Royal Baking Powder knows by experience, that, while it costs a few cents per pound more than the ordinary kinds, it is far more economical, and, besides affords the advantage of better work.

A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

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